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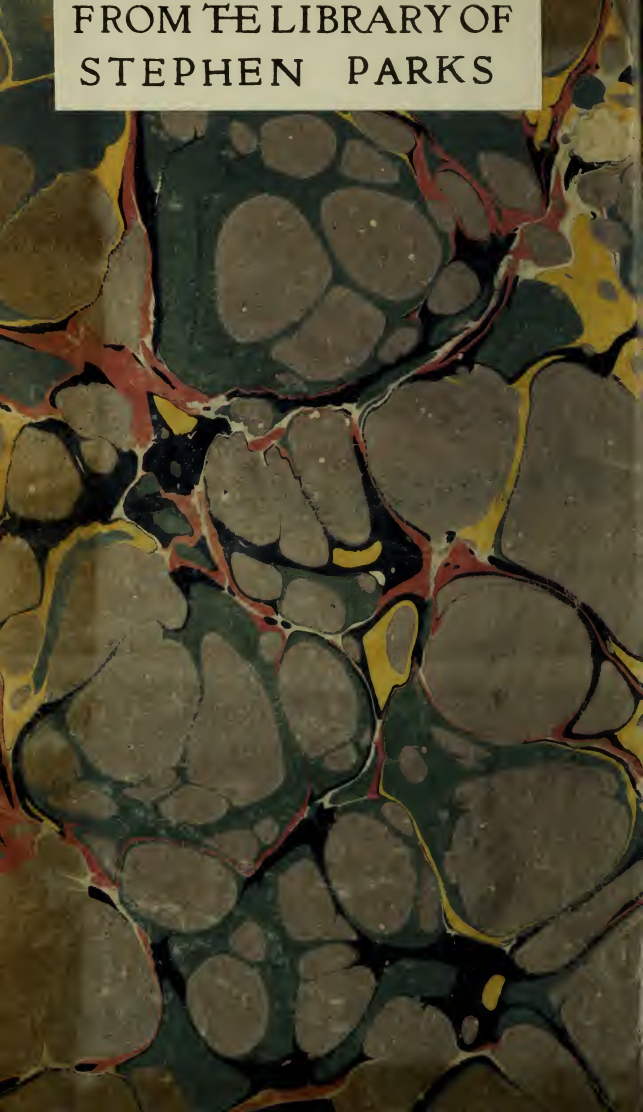

Marian Tennants
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THE BOOK OF
COMMON PRAYER,
AND ADMINISTRATION OF
THE SACRAMENTS,
AND OTHER
RITES AND CEREMONIES
OF
THE CHURCH,
ACCORDING TO THE USE OF
THE CHURCH OF ENGLAND;
TOGETHER WITH
THE PSALTER OR PSALMS OF
DAVID,
POINTED AS THEY ARE TO BE SUNG OR SAID IN CHURCHES.

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The Order how the Pſalter is appointed to be read.

THE Pſalter ſhall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it ſhall be read only to the Twenty-eighth, or Twenty-ninth day of the Month.

And whereas *January*, *March*, *May*, *July*, *Auguſt*, *October* and *December*, have One-and-thirty days apiece; it is ordered, that the ſame Pſalms ſhall be read the laſt day of the ſaid Months, which were read the day before: So that the Pſalter may begin again the firſt day of the next month enſuing.

And whereas the 119 Pſalm is divided into 22 Portions, and is over long to be read at one time; it is ſo ordered, that at one time ſhall not be read above four or five of the ſaid Portions.

And at the end of every Pſalm, and of every ſuch part of the 119 Pſalm, ſhall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Note, That the Pſalter followeth the Diviſion of the Hebrews, and the Tranſlation of the great Engliſh Bible, ſet forth and uſed in the time of King *Henry* VIII. and *Edward* VI.

The Order how the reſt of the Holy Scripture is appointed to be read.

THE Old Teſtament is appointed for the firſt Leſſons at Morning and Evening Prayer; ſo as the moſt part thereof will be read over every year once, as in the Calendar is appointed.

The New Teſtament is appointed for the ſecond Leſſons at Morning and Evening Prayer, and ſhall be read over orderly every year thrice, beſides the Epiſtles and Goſpels; except the Apocalyps, out of which there are only certain Proper Leſſons appointed upon divers Feaſts.

And to know what Leſſons ſhall be read every day, look for the day of the month in the Calendar following, and there ye ſhall find the Chapters that ſhall be read for the Leſſons both at Morning and Evening Prayer; except only the Moveable Feaſts, which are not in the Calendar, and the Immoveable, where there is a blank left in the Column of Leſſons; the Proper Leſſons for all which days are to be found in the Table of Proper Leſſons.

And note, That whenſoever Proper Pſalms or Leſſons are appointed; then the Pſalms and Leſſons of ordinary courſe appointed in the Pſalter and Calendar (if they be different) ſhall be omitted for that time.

Note alſo, That the Collect, Epiſtle and Goſpel appointed for the Sunday, ſhall ſerve all the Week after, where it is not in this Book otherwiſe ordered.

¶ *Proper* LESSONS *to be read at Morning and Evening Prayer, on the* SUNDAYS *throughout the Year.*

	¶ *Mattins.*	¶ *Evensong.*
Sundays of Advent.		
The firſt.	Iſaiah — 1	Iſaiah — 2
2 —	— 5	— 24
3 —	— 25	— 26
4 —	— 30	— 32
Sundays after Chriſtmas.		
The firſt.	— 37	— 38
2 —	— 41	— 43
Sundays after the Epiphany.		
The firſt.	— 44	— 46
2 —	— 51	— 53
3 —	— 55	— 56
4 —	— 57	— 58
5 —	— 59	— 64
6 —	— 65	— 66
Septuageſima.	Geneſis 1	Geneſis 2
Sexageſima.	— 3	— 6
Quinquageſima.	9 *to* ver. 20	— 12
LENT.		
1 Sunday.	19 *to* ver. 30	— 22
2 —	— 27	— 34
3 —	— 39	— 42
4 —	— 43	— 45
5 —	Exodus 3	Exodus 5
6 —		
1 Leſſon.	— 9	— 10
2 Leſſon.	Matth. 26	Heb. 5 *to* (ver. 11
Eaſter-day.		
1 Leſſon.	Exodus 12	Exodus 14
2 Leſſon.	Rom. — 6	Act. 2. v. 22
Sundays after Eaſter.		
The firſt.	Numb. 16	Numb. 22
2 —	— 23, 24	— 25
3 —	Deuter. 4	Deuter. 5
4 —	— 6	— 7
5 —	— 8	— 9

	¶ *Mattins.*	¶ *Evensong.*
Sunday after Aſcenſion-day. —	Deuter. 12	Deuter. 13
Whitſunday.		
1 Leſſon.	16 *to* ver. 18	Iſaiah — 11
2 Leſſon.	Acts 10 v. 34	Acts 19 *to* (ver. 21
Trinity-Sunday.		
1 Leſſon.	Geneſis 1	Geneſis 18
2 Leſſon.	Matth. — 3	1 John 5
Sundays after Trinity.		
The firſt.	Joſhua 10	Joſhua 23
2 —	Judges 4	Judges 5
3 —	1 Sam. 2	1 Sam. 3
4 —	— 12	— 13
5 —	— 15	— 17
6 —	2 Sam. 12	2 Sam. 19
7 —	— 21	— 24
8 —	1 Kings 13	1 Kings 17
9 —	— 18	— 19
10 —	— 21	— 22
11 —	2 Kings 5	2 Kings 9
12 —	— 10	— 18
13 —	— 19	— 23
14 —	Jerem. 5	Jerem. 22
15 —	— 35	— 36
16 —	Ezekiel 2	Ezekiel 13
17 —	— 14	— 18
18 —	— 20	— 24
19 —	Daniel — 3	Daniel — 6
20 —	Joel — 2	Micah — 6
21 —	Habak. 2	Prov. — 1
22 —	Prov. — 2	— 3
23 —	— 11	— 12
24 —	— 13	— 14
25 —	— 15	— 16
26 —	— 17	— 19

¶ *Proper* PSALMS *on certain Days.*

	¶ *Mattins.*	¶ *Evensong.*
Chriſtmas-day.	Pſal. 19	Pſal. 89
	— 45	— 110
	— 85	— 132
Aſh-Wedneſday.	Pſal. 6	Pſal. 102
	— 32	— 130
	— 38	— 143
Good-Friday.	Pſal. 22	Pſal. 69
	— 40	— 88
	— 54	

	¶ *Mattins.*	¶ *Evensong.*
Eaſter-day.	Pſal. 2	Pſal. 113
	— 57	— 114
	— 111	— 118
Aſcenſion-day.	Pſal. 8	Pſal. 24
	— 15	— 47
	— 21	— 108
Whit-ſunday.	Pſal. 48	Pſal. 104
	— 68	— 145

¶ *Proper* LESSONS *to be read at Morning and Evening Prayer, on the* HOLY-DAYS *throughout the Year.*

	¶ *Mattins.*	¶ *Evenſong.*
S. *Andrew.*	Prov.—20	Prov. — 21
S. *Thomas the Apoſtle.*	——23	——24
Nativity of Chriſt.		
1 Leſſon.		(*to* v. 17
2 Leſſon.	Iſa. 9 *to* v. 8	Iſa. 7. v. 10
	Lu. 2 *to* v. 15	Tit. 3. v. 4. (*to* v. 9
S. *Stephen.*		
1 Leſſon.	Prov.— 28	Eccleſ. — 4
2 Leſſon.	Acts 6. ver. (8, and ch.	Acts 7. v. 30 (*to* v. 55
S. *John Ev.*	(7, *to* v. 30	
1 Leſſon.	Eccleſ. — 5	Eccleſ. — 6
2 Leſſon.	Rev. — 1	Rev. — 22
Innocents day.	Jer. 31 *to* (ver. 18	Wiſdom 1
Circumciſion.		
1 Leſſon.	Geneſis 17	Deu. 10 v 12
2 Leſſon.	Rom. — 2	Coloſſ.— 2
Epiphany.		
1 Leſſon.	Iſaiah —60	Iſaiah— 49
2 Leſſon.	Luke 3 *to* (ver. 23	John 2. *to* (ver. 12
Converſion of S. Paul.		
1 Leſſon.	Wiſdom 5	Wiſdom 6
2 Leſſon.	Acts 22 *to* (ver. 22	Acts — 26
Purification of the Virgin Mary.	Wiſdom 9	Wiſd. 12
S. *Matthias.*	Wiſdom 19	Eccluſ.— 1
Annunciation of our Lady.	Eccluſ.— 2	——— 3
Wedneſday before Eaſter.		
1 Leſſon.	Hoſea— 13	Hoſea— 14
2 Leſſon.	John 11 v 45	
Thurſday before Eaſter.		
1 Leſſon.	Daniel — 9	Jerem. 31
2 Leſſon.	John — 13	
Good Friday		
1 Leſſon.	Gen. 22 *to* (ver. 20	Iſaiah— 53
2 Leſſon.	John — 18	1 Peter—2
Eaſter-Even.		
1 Leſſon.	Zechar. 9	Exodus 13
2 Leſſon.	Lu. 23. v. 50	Hebr. — 4
Monday in Eaſter week		
1 Leſſon.	Exodus 16	Exodus 17
2 Leſſon.	Matth. 28	Acts — 3
Tueſday in Eaſter week		
1 Leſſon.	Exodus 20	Exodus 32
2 Leſſon.	Luke 24. *to* (v. 13.	1 Cor. 15.

	¶ *Mattins.*	¶ *Evenſong.*
S. *Mark.*	Eccluſ.— 4	Eccluſ.— 5
S. *Philip* and S. *James.*		
1 Leſſon.	——— 7	——— 9
2 Leſſon.	John 1. v. 43.	
Aſcenſion-day.		
1 Leſſon.	Deuter. 10	2 Kings 2
2 Leſſon.	Lu. 24. v. 44	Eph. 4. *to* v. 17
Monday in Whitſun-week.		
1 Leſſon.	Gen. 11. *to* (ver. 10	Num. 11. v. (16. *to* v. 30.
2 Leſſon.	1 Cor. 12.	1 Cor. 14 *to* (v. 26
Tueſday in Whitſun-week.		
1 Leſſon.	1 Sam. 19. (ver. 18	Deuter. 30
2 Leſſon.	1 Theſſ. 5. (ver. 12. *to* (ver. 24	1 John 4. *to* (v. 14
S. *Barnabas.*		
1 Leſſon.	Eccluſ. 10	Eccluſ. 12
2 Leſſon.	Acts — 14	Acts 15. *to* (v. 36
S. *John Bapt.*		
1 Leſſon.	Malachi 3	Malachi 4
2 Leſſon.	Matth.— 3	Matth. 14. *to* (v. 13
S. *Peter.*		
1 Leſſon.	Eccluſ. 15	Eccluſ. 19
2 Leſſon.	Acts — 3	Acts — 4
S. *James.*	Eccluſ. 21	Eccluſ. 22
S. *Bartholomew.*	——24	——29
S. *Matthew*	——35	——38
S. *Michael.*		
1 Leſſon.	Gen. — 32	Dan. 10. v. 5
2 Leſſon.	Acts 12. *to* (v. 20	Jude v. 6. *to* (v. 16
S. *Luke.*	Eccluſ. 51	Job — 1
S. *Simon* and S. *Jude.*	Job 24, 25	——42
All Saints.		
1 Leſſon.	Wiſd. 3. *to* (v. 10	Wiſd. 5. *to* (v. 17
2 Leſſon.	Hebr. 11. v. (32. and ch. (12. *to* v. 7.	Rev. 19. *to* (v. 17

JANUARY hath xxxi. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	A	*Circumciſion.*				
2	b		Geneſis 1	Matth. 1	Geneſis 2	Rom. 1
3	c		3	2	4	2
4	d		5	3	6	3
5	e		7	4	8	4
6	f	*Epiphany.*				
7	g		9	5	12	5
8	A	Lucian, P.	13	6	14	6
9	b		15	7	16	7
10	c		17	8	18	8
11	d		19	9	20	9
12	e		21	10	22	10
13	f	Hilary, Bp.	23	11	24	11
14	g		25	12	26	12
15	A		27	13	28	13
16	b		29	14	30	14
17	c		31	15	32	15
18	d	Priſca, V.	33	16	34	16
19	e		35	17	37	1 Cor. 1
20	f	Fabian, Bp.	38	18	39	2
21	g	Agnes, Virg.	40	19	41	3
22	A	Vincent, M.	42	20	43	4
23	b		44	21	45	5
24	c		46	22	47	6
25	d	*Converſion of*				
26	e	—(*S. Paul.*	48	23	49	7
27	f		50	24	Exodus 1	8
28	g		Exodus 2	25	3	9
29	A		4	26	5	10
30	b	King *Charles*	† 6	27	7	11
31	c	— (Mart.	8	28	9	12

† That Exodus 6, is to be read only to Ver. 14.

FEBRUARY

FEBRUARY hath xxviii Days.
And in every Leap-Year xxix. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	—— Fast.	Exod 10	Mark 1	Exod 11	1 Cor. 13
2	e	*Purif. V Mary*	——	—— 2	——	—— 14
3	f	Blasius B&M	—— 12	—— 3	—— 13	—— 15
4	g	——	—— 14	—— 4	—— 15	—— 16
5	A	Agatha, V.—	—— 16	—— 5	—— 17	2 Cor. 1
6	b	——	—— 18	—— 6	—— 19	—— 2
7	c	——	—— 20	—— 7	—— 21	—— 3
8	d	——	—— 22	—— 8	—— 23	—— 4
9	e	——	—— 24	—— 9	—— 32	—— 5
10	f	——	—— 33	—— 10	—— 34	—— 6
11	g	——	Lev. - 18	—— 11	Lev. 19	—— 7
12	A	——	—— 20	—— 12	—— 26	—— 8
13	b	——	Num. 11	—— 13	Num. 12	—— 9
14	c	Valentine, B.	—— 13	—— 14	—— 14	—— 10
15	d	——	—— 16	—— 15	—— 17	—— 11
16	e	——	—— 20	—— 16	—— 21	—— 12
17	f	——	—— 22	Lu. 1 *to* 39	—— 23	—— 13
18	g	——	—— 24	1 *ver.* 39	—— 25	Galat. 1
19	A	——	—— 27	—— 2	—— 30	—— 2
20	b	——	—— 31	—— 3	—— 32	—— 3
21	c	——	—— 35	—— 4	—— 36	—— 4
22	d	——	Deut. 1	—— 5	Deut. 2	—— 5
23	e	—— Fast.	—— 3	—— 6	—— 4	—— 6
24	f	S. *Matthias*, A	——	—— 7	——	Ephes. 1
25	g	——	—— 5	—— 8	—— 6	—— 2
26	A	——	—— 7	—— 9	—— 8	—— 3
27	b	——	—— 9	—— 10	—— 10	—— 4
28	c	——	—— 11	—— 11	—— 12	—— 5
29		——	—— 13	Matth. 7	—— 14	Rom. 12

MARCH hath xxxi. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	d	David, AB.	Deut. 15	Luke 12	Deut. 16	Ephes. 6
	2	e	Chad Bp.	——17	——13	——18	Phil. — 1
	3	f	——	——19	——14	——20	—— 2
	4	g	——	——21	——15	——22	—— 3
	5	A	——	——24	——16	——25	—— 4
	6	b	——	——26	——17	——27	Col. — 1
	7	c	Perpetua.	——28	——18	——29	—— 2
	8	d	——	——30	——19	——31	—— 3
	9	e	——	——32	——20	——33	—— 4
	10	f	——	——34	——21	Joshua 1	1 Thes. 1
	11	g	——	Joshua 2	——22	—— 3	—— 2
	12	A	Greg. MB.	—— 4	——23	—— 5	—— 3
	13	b	——	—— 6	——24	—— 7	—— 4
	14	c	——	—— 8	John — 1	—— 9	—— 5
	15	d	——	——10	—— 2	——23	2 Thes. 1
	16	e	——	——24	—— 3	Judges 1	—— 2
	17	f	——	Judges 2	—— 4	—— 3	—— 3
	18	g	Ed. K. Wes.	—— 4	—— 5	—— 5	1 Tim. 1
	19	A	——	—— 6	—— 6	—— 7	—— 2, 3
	20	b	——	—— 8	—— 7	—— 9	—— 4
14	21	c	Benedict.	——10	—— 8	——11	—— 5
3	22	d	——	——12	—— 9	——13	—— 6
	23	e	——	——14	——10	——15	2 Tim. 1
11	24	f	—— Fast.	——16	——11	——17	—— 2
	25	g	*Annunc. of*	——	——12	——	—— 3
19	26	A	*V. Mary.*	——18	——13	——19	—— 4
	27	b	——	——20	——14	——21	Titus — 1
	28	c	——	Ruth — 1	——15	Ruth — 2	—— 2, 3
16	29	d	——	—— 3	——16	—— 4	Philem.
5	30	e	——	1 Sam. 1	——17	1 Sam. 2	Hebr. 1
	31	f	——	—— 3	——18	—— 4	—— 2

☞ The Numbers here prefixed to the several Days, between the Twenty-first Day of *March*, and the Eighteenth Day of *April*, both inclusive, denote the Days upon which those Full Moons do fall, which happen upon or next after the Twenty-first Day of *March*, in those Years of which they are respectively the Golden Numbers; and the Sunday-Letter next following any such Full Moon, points out *Easter-Day* for that Year. All which holds until the Year of our Lord 1899 inclusive; after which Year, the Places of these Golden Numbers will be to be changed, as is hereafter expressed.

APRIL

APRIL hath xxx. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
13	1	g		1 Sam. 5	John 19	1 Sam. 6	Hebr. 3
2	2	A		7	20	8	4
	3	b	Richard, B.	9	21	10	5
10	4	c	S. Ambrose	11	Acts 1	12	6
	5	d		13	2	14	7
18	6	e		15	3	16	8
7	7	f		17	4	18	9
	8	g		19	5	20	10
15	9	A		21	6	22	11
4	10	b		23	7	24	12
	11	c		25	8	26	13
12	12	d		27	9	28	James 1
1	13	e		29	10	30	2
	14	f		31	11	2 Sam. 1	3
9	15	g		2 Sam. 2	12	3	4
	16	A		4	13	5	5
17	17	b		6	14	7	1 Pet. 1
6	18	c		8	15	9	2
	19	d	Alphe. AB.	10	16	11	3
	20	e		12	17	13	4
	21	f		14	18	15	5
	22	g		16	19	17	2 Pet. 1
	23	A	S. George.	18	20	19	2
	24	b		20	21	21	3
	25	c	S. *Mark*,		22		1 John 1
	26	d	(Evang.	22	23	23	2
	27	e		24	24	1 King 1	3
	28	f		1 King 2	25	3	4
	29	g		4	26	5	5
	30	A		6	27	7	2, 3 John

MAY hath xxxi. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	b	S. *Philip* and	———	———	———	Jude
2	c	(*James*, Ap	1 Kings 8	Acts 28	1 Kings 9	Rom. 1
3	d	Invention of	——— 10	Math. 1	——— 11	——— 2
4	e	— the Cross.	——— 12	——— 2	——— 13	——— 3
5	f	———	——— 14	——— 3	——— 15	——— 4
6	g	St. John Port.	——— 16	——— 4	——— 17	——— 5
7	A	——— (Lat.	——— 18	——— 5	——— 19	——— 6
8	b	———	——— 20	——— 6	——— 21	——— 7
9	c	———	——— 22	——— 7	2 Kings 1	——— 8
10	d	———	2 Kings 2	——— 8	——— 3	——— 9
11	e	———	——— 4	——— 9	——— 5	——— 10
12	f	———	——— 6	——— 10	——— 7	——— 11
13	g	———	——— 8	——— 11	——— 9	——— 12
14	A	———	——— 10	——— 12	——— 11	——— 13
15	b	———	——— 12	——— 13	——— 13	——— 14
16	c	———	——— 14	——— 14	——— 15	——— 15
17	d	———	——— 16	——— 15	——— 17	——— 16
18	e	———	——— 18	——— 16	——— 19	1 Cor. 1
19	f	Dunstan, AB	——— 20	——— 17	——— 21	——— 2
20	g	———	——— 22	——— 18	——— 23	——— 3
21	A	———	——— 24	——— 19	——— 25	——— 4
22	b	———	Ezra — 1	——— 20	Ezra - 3	——— 5
23	c	———	——— 4	——— 21	——— 5	——— 6
24	d	———	——— 6	——— 22	——— 7	——— 7
25	e	———	——— 9	——— 23	Neh. - 1	——— 8
26	f	Augustin, AB	Neh. - 2	——— 24	——— 4	——— 9
27	g	Ven. Bede Pr.	——— 5	——— 25	——— 6	——— 10
28	A	———	——— 8	——— 26	——— 9	——— 11
29	b	K. *Charles* II.	——— 10	——— 27	——— 13	——— 12
30	c	——— (N. & R.	Esther 1	——— 28	Esther 2	——— 13
31	d	———	——— 3	Mark 1	——— 4	——— 14

JUNE hath xxx. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson
1	e	Nicomede.	Esther 5	Mark 2	Esther 6	1 Cor 15
2	f	———	—— 7	—— 3	—— 8	——16
3	g	———	—— 9	—— 4	Job — 1	2 Cor. 1
4	A	———	Job — 2	—— 5	—— 3	—— 2
5	b	Boniface, Bp.	—— 4	—— 6	—— 5	—— 3
6	c	———	—— 6	—— 7	—— 7	—— 4
7	d	———	—— 8	—— 8	—— 9	—— 5
8	e	———	——10	—— 9	——11	—— 6
9	f	———	——12	——10	——13	—— 7
10	g	———	——14	——11	——15	—— 8
11	A	S. *Barnabas*,	———	———	———	———
12	b	— A. & M.	——16	——12	—17, 18	—— 9
13	c	———	——19	——13	——20	——10
14	d	———	——21	——14	——22	——11
15	e	———	——23	——15	—24, 25	——12
16	f	—26, 27	——16	——28	——13	
17	g	S. Alban, M.	——29	Luke 1	——30	Galat 1
18	A	———	——31	—— 2	——32	—— 2
19	b	———	——33	—— 3	——34	—— 3
20	c	Tr. of K Edw.	——35	—— 4	——36	—— 4
21	d	(of West Sax.	——37	—— 5	——38	—— 5
22	e	———	——39	—— 6	——40	—— 6
23	f	——— Fast.	——41	—— 7	——42	Ephes. 1
24	g	S. *John* Bapt.	———	———	———	———
25	A	———	Prov. 1	—— 8	Prov. 2	—— 2
26	b	———	—— 3	—— 9	—— 4	—— 3
27	c	———	—— 5	——10	—— 6	—— 4
28	d	——— Fast.	—— 7	——11	—— 8	—— 5
29	e	S. *Peter*, Ap.	———	———	———	———
30	f	———	—— 9	——12	——10	—— 6

JULY hath xxxi. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	g		Prov. 11	Luke 13	Prov. 12	Philip. 1
2	A	Viſit. of Mary	—— 13	—— 14	—— 14	—— 2
3	b		—— 15	—— 15	—— 16	—— 3
4	c	Tran. Mart. B	—— 17	—— 16	—— 18	—— 4
5	d		—— 19	—— 17	—— 20	Col. — 1
6	e		—— 21	—— 18	—— 22	—— 2
7	f		—— 23	—— 19	—— 24	—— 3
8	g		—— 25	—— 20	—— 26	—— 4
9	A		—— 27	—— 21	—— 28	1 Theſ. 1
10	b		—— 29	—— 22	—— 31	—— 2
11	c		Eccleſ. 1	—— 23	Eccleſ. 2	—— 3
12	d		—— 3	—— 24	—— 4	—— 4
13	e		—— 5	John 1	—— 6	—— 5
14	f		—— 7	—— 2	—— 8	2 Theſ. 1
15	g	Swithun. Bp.	—— 9	—— 3	—— 10	—— 2
16	A		—— 11	—— 4	—— 12	—— 3
17	b		Jerem. 1	—— 5	Jerem. 2	1 Tim. 1
18	c		—— 3	—— 6	—— 4	—— 2, 3
19	d		—— 5	—— 7	—— 6	—— 4
20	e	Margaret V.	—— 7	—— 8	—— 8	—— 5
21	f		—— 9	—— 9	—— 10	—— 6
22	g	Mary Magd.	—— 11	—— 10	—— 12	2 Tim. 1
23	A		—— 13	—— 11	—— 14	—— 2
24	b	—— Faſt.	—— 15	—— 12	—— 16	—— 3
25	c	S. *James*, Ap.	——	—— 13	——	—— 4
26	d	S. Anne.	—— 17	—— 14	—— 18	Titus — 1
27	e		—— 19	—— 15	—— 20	—— 2, 3
28	f		—— 21	—— 16	—— 22	Philem. 3
29	g		—— 23	—— 17	—— 24	Hebr.
30	A		—— 25	—— 18	—— 26	—— 1
31	b		—— 27	—— 19	—— 28	—— 2

AUGUST hath xxxi. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	c	Lammas Day	Jer. — 29	John 20	Jer. — 30	Hebr. 4
2	d		— 31	— 21	— 32	— 5
3	e		— 33	Acts — 1	— 34	— 6
4	f		— 35	— 2	— 36	— 7
5	g		— 37	— 3	— 38	— 8
6	A	Transfig.	— 39	— 4	— 40	— 9
7	b	Name of Jesus	— 41	— 5	— 42	— 10
8	c		— 43	— 6	— 44	— 11
9	d		— 45, 46	— 7	— 47	— 12
10	e	S. Laurence.	— 48	— 8	— 49	— 13
11	f		— 50	— 9	— 51	James 1
12	g		— 52	— 10	Lam. 1	— 2
13	A		Lam. — 2	— 11	— 3	— 3
14	b		— 4	— 12	— 5	— 4
15	c		Ezek. 2	— 13	Ezek. 3	— 5
16	d		— 6	— 14	— 7	1 Pet. 1
17	e		— 13	— 15	— 14	— 2
18	f		— 18	— 16	— 33	— 3
19	g		— 34	— 17	Daniel 1	— 4
20	A		Daniel 2	— 18	— 3	— 5
21	b		— 4	— 19	— 5	2 Pet. 1
22	c		— 6	— 20	— 7	— 2
23	d	Fast.	— 8	— 21	— 9	— 3
24	e	S. Bartholomew		— 22		1 John 1
25	f		— 10	— 23	— 11	— 2
26	g		— 12	— 24	Hosea 1	— 3
27	A		Hos. 2, 3	— 25	— 4	— 4
28	b	S. Auguſtin, B	— 5, 6	— 26	— 7	— 5
29	c	S. John be-	— 8	— 27	— 9	2, 3 John
30	d	(headed.	— 10	— 28	— 11	Jude. —
31	e		— 12	Matt. 1	— 12	Rom. 1

SEPTEMBER

SEPTEMBER hath xxx. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	f	Giles, Abbot.	Hoſea 14	Matth. 2	Joel 1	Rom. 2
2	g	———	Joel — 2	——— 3	——— 3	——— 3
3	A	———	Amos 1	——— 4	Amos 2	——— 4
4	b	———	——— 3	——— 5	——— 4	——— 5
5	c	———	——— 5	——— 6	——— 6	——— 6
6	d	———	——— 7	——— 7	——— 8	——— 7
7	e	Enurchus, B.	——— 9	——— 8	Obad.	——— 8
8	f	Nativity of	Jonah 1	——— 9	Jon. 2, 3	——— 9
9	g	(V. Mary.	——— 4	——— 10	Micah 1	——— 10
10	A	———	Micah 2	——— 11	——— 3	——— 11
11	b	———	——— 4	——— 12	——— 5	——— 12
12	c	———	——— 6	——— 13	——— 7	——— 13
13	d	———	Nahum 1	——— 14	Nahum 2	——— 14
14	e	Holy Croſs.	——— 3	——— 15	Hab. 1	——— 15
15	f	———	Hab. 2	——— 16	——— 3	——— 16
16	g	———	Zeph. 1	——— 17	Zeph. 2	1 Cor. 1
17	A	Lambert, Bp.	——— 3	——— 18	Haggai 1	——— 2
18	b	———	Haggai 2	——— 19	Zech. 1	——— 3
19	c	———	Zec. 2, 3	——— 20	— 4, 5	——— 4
20	d	——— Faſt	——— 6	——— 21	——— 7	——— 5
21	e	S. *Matthew.*	———	——— 22	———	——— 6
22	f	———	——— 8	——— 23	——— 9	——— 7
23	g	———	——— 10	——— 24	——— 11	——— 8
24	A	———	——— 12	——— 25	——— 13	——— 9
25	b	———	——— 14	——— 26	Mal. 1	——— 10
26	c	S. Cyprian.	Mal. 2	——— 27	——— 3	——— 11
27	d	———	——— 4	——— 28	Tobit 1	——— 12
28	e	———	Tobit 2	Mark 1	——— 3	——— 13
29	f	S. *Michael.*	———	——— 2	———	——— 14
30	g	S. Jerom, Pr.	——— 4	——— 3	——— 6	——— 15

OCTOBER hath xxxi. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	A	Remigius, Bp	Tobit 7	Mark 4	Tobit 8	1 Cor 16
2	b	———	——— 9	——— 5	——— 10	2 Cor. 1
3	c	———	——— 11	——— 6	——— 12	——— 2
4	d	———	——— 13	——— 7	——— 14	——— 3
5	e	———	Judith 1	——— 8	Judith 2	——— 4
6	f	Faith, V. & M.	——— 3	——— 9	——— 4	——— 5
7	g	———	——— 5	——— 10	——— 6	——— 6
8	A	———	——— 7	——— 11	——— 8	——— 7
9	b	S. Denys, Bp.	——— 9	——— 12	——— 10	——— 8
10	c	———	——— 11	——— 13	——— 12	——— 9
11	d	———	——— 13	——— 14	——— 14	——— 10
12	e	———	——— 15	——— 15	——— 16	——— 11
13	f	Tranſl. of K.	Wiſd. 1	——— 16	Wiſd. 2	——— 12
14	g	(Edw. Conf.	——— 3	Lu. 1 to 39	——— 4	——— 13
15	A	———	——— 5	1. *ver.* 39	——— 6	Galat. 1
16	b	———	——— 7	——— 2	——— 8	——— 2
17	c	Etheldreda -	——— 9	——— 3	——— 10	——— 3
18	d	S. *Luke.* Evan.	———	——— 4	———	——— 4
19	e	———	——— 11	——— 5	——— 12	——— 5
20	f	———	——— 13	——— 6	——— 14	——— 6
21	g	———	——— 15	——— 7	——— 16	Epheſ. 1
22	A	———	——— 17	——— 8	——— 18	——— 2
23	b	———	——— 19	——— 9	Ecclus 1	——— 3
24	c	———	Ecclus 2	——— 10	——— 3	——— 4
25	d	Criſpin, Mar.	——— 4	——— 11	——— 5	——— 5
26	e	———	——— 6	——— 12	——— 7	——— 6
27	f	——— Faſt.	——— 8	——— 13	——— 9	Philip. 1
28	g	S. *Simon* and	———	——— 14	———	——— 2
29	A	——— (*Jude.*	——— 10	——— 15	——— 11	——— 3
30	b	———	——— 12	——— 16	——— 13	——— 4
31	c	——— Faſt.	——— 14	——— 17	——— 15	Coloſſ. 1

NOVEMBER hath xxx. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	*All Saints.* —				
2	e		Ecclus16	Luke 18	Ecclus17	Coloss. 2
3	f		—18	—19	—19	— 3
4	g		—20	—20	—21	— 4
5	A	*Papists Conspir.*	—22	—21	—23	1 Thes. 1
6	b	Leonard, Con.	—24	—22	— * 25	— 2
7	c		—27	—23	—28	— 3
8	d		—29	—24	— † 30	— 4
9	e		—31	John— 1	—32	— 5
10	f		—33	— 2	—34	2 Thes. 1
11	g	S. Martin, Bp.	—35	— 3	—36	— 2
12	A		—37	— 4	—38	— 3
13	b	Britius, Bp. —	—39	— 5	—40	1 Tim. 1
14	c		—41	— 6	—42	— 2, 3
15	d	Machutus, B.	—43	— 7	—44	— 4
16	e		—45	— 8	— ‡ 46	— 5
17	f	Hugh, Bp. —	—47	— 9	—48	— 6
18	g		—49	—10	—50	2 Tim. 1
19	A		—51	—11	Baruch 1	— 2
20	b	Edm. K. & M.	Baruch 2	—12	— 3	— 3
21	c		— 4	—13	— 5	— 4
22	d	Cecilia V. & M.	— 6	—14	Hist. Su.	Titus 1
23	e	S. Clement.	Bel & D.	—15	Isaiah 1	— 2, 3
24	f		Isaiah — 2	—16	— 3	Philem-
25	g	Catherine, V.	— 4	—17	— 5	Hebr. 1
26	A		— 6	—18	— 7	— 2
27	b		— 8	—19	— 9	— 3
28	c		—10	—20	—11	— 4
29	d	Fast.	—12	—21	—13	— 5
30	e	S. *Andrew.* —		Acts— 1		— 6

Note that * Ecclus 25. is to be read only to ver. 13. and † Ecclus 30. only to ver. 18. and ‡ Ecclus 46. only to ver. 20.

DECEM-

DECEMBER hath xxxi. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	f		Iſaiah 14	Acts —2	Iſaiah 15	Hebr.-7.
2	g		—16	3	—17	8
3	A		—18	4	—19	9
4	b		—20, 21	5	—22	10
5	c		—23	6	—24	11
6	d	Nicholas, Bp.	—25	7 *to* v. 30	—26	12
7	e		—27	7—v. 30	—28	13
8	f	Conceptionof	—29	8	—30	James-1
9	g	—(V. Mary.	—31	9	—32	2
10	A		—33	10	—34	3
11	b		—35	11	—36	4
12	c		—37	12	—38	5
13	d	Lucy, V. &M.	—39	13	—40	1 Pet. -1
14	e		—41	14	—42	2
15	f		—43	15	—44	3
16	g	O Sapientia.	—45	16	—46	4
17	A		—47	17	—48	5
18	b		—49	18	—50	2 Pet. -1
19	c		—51	19	—52	2
20	d	—Faſt.	—53	20	—54	3
21	e	S *Thomas*, Ap.		21		1 John 1
22	f		—55	22	—56	2
23	g		—57	23	—58	3
24	A	—Faſt.	—59	24	—60	4
25	b	*Chriſtmas Day.*				
26	c	S. *Stephen*, M.				
27	d	S. *John*, Ap.				
28	e	*Innocents-Day*		25		5
29	f		—61	26	—62	2 John.-
30	g		—63	27	—64	3 John.-
31	A	Silveſter, Bp.	—65	28	—66	Jude.—

TABLES and RULES for the Moveable and Immoveable Feasts; together with the Days of Fasting or Abstinence, through the whole Year.

RULES *to know when the Moveable Feasts and Holy-days begin.*

Easter-day, on which the rest depend, is always the First Sunday after the Full Moon, which happens upon, or next after the Twenty-first Day of *March*; and if the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of St. *Andrew*, whether before or after.

Septuagesima, *Sexagesima*, *Quinquagesima*, *Quadragesima* } Sunday is { Nine, Eight, Seven, Six } Weeks before *Easter*.

Rogation-Sunday, *Ascension-day*, *Whit-Sunday*, *Trinity-Sunday* } is { Five Weeks, Forty Days, Seven Weeks, Eight Weeks } after *Easter*.

A TABLE *of all the Feasts that are to be observed in the Church of* England *throughout the Year.*

All Sundays in the Year.

The Days of the Feasts of
- The Circumcision of our Lord JESUS CHRIST.
- The Epiphany.
- The Conversion of S. *Paul*.
- The Purification of the Blessed Virgin.
- S. *Matthias* the Apostle.
- The Annunciation of the Blessed Virgin.
- S. *Mark* the Evangelist.
- S. *Philip* and S. *James* the Apostles.
- The Ascension of our Lord JESUS CHRIST
- S. *Barnabas*.
- The Nativity of S. *John Baptist*.
- S. *Peter* the Apostle.
- S. *James* the Apostle.
- S. *Bartholomew* the Apostle.
- S. *Matthew* the Apostle.
- S. *Michael* and all Angels
- S. *Luke* the Evangelist.
- S. *Simon* and S. *Jude* the Apostles.
- All Saints.
- S. *Andrew* the Apostle.
- S. *Thomas* the Apostle.
- The Nativity of our Lord.
- S. *Stephen* the Martyr.
- S. *John* the Evangelist.
- The Holy Innocents.

Monday and *Tuesday* in *Easter-week*.
Monday and *Tuesday* in *Whitsun-week*.

A TABLE

A TABLE *of the Vigils, Feasts, and Days of Abstinence, to be observed in the Year.*

The Evens or Vigils before

- The Nativity of our Lord JESUS CHRIST.
- The Purification of the Blessed Virgin *Mary*
- The Annunciation of the Blessed Virgin.
- Easter-day.
- Ascension-day.
- Pentecost.
- S. *Matthias.*
- S. *John Baptist.*
- S. *Peter.*
- S. *James.*
- S. *Bartholomew.*
- S. *Matthew.*
- S. *Simon* and *S. Jude.*
- S. *Andrew.*
- S. *Thomas.*
- All Saints.

Note, *That if any of these Feast-days fall upon a Monday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.*

Days of Fasting or Abstinence.

I. The Forty Days of Lent.

II. The Ember-days at the Four Seasons, being the Wednesday, Friday, and Saturday, after

1. The First Sunday in Lent.
2. The Feast of Pentecost.
3. *September* 14.
4. *December* 13.

III. The Three Rogation-days, being the Monday, Tuesday, and Wednesday before Holy-Thursday, or the Ascension of our Lord.

IV. All the Fridays in the Year, except *Christmas-day.*

Certain Solemn Days for which particular Services are appointed.

I. The Fifth Day of *November*, being the Day kept in memory of the Papists Conspiracy.

II. The Thirtieth Day of *January*, being the Day kept in memory of the Martyrdom of King *Charles* I.

III. The Twenty-ninth Day of *May*, being the Day kept in memory of the Birth and Return of King *Charles* II.

IV. The Twenty-fifth Day of *October*, being the Day on which his Majesty began his happy Reign.

A TABLE

A TABLE to find EASTER-DAY from the preſent Time, till the Year 1899 inclusive, according to the foregoing Calendar.

Golden Numb.	Days of the Month.	Sunday Letters.
14	March 21	C
3	—— 22	D
	—— 23	E
11	—— 24	F
	—— 25	G
19	—— 26	A
8	—— 27	B
	—— 28	C
16	—— 29	D
5	—— 30	E
	—— 31	F
13	April 1	G
2	—— 2	A
	—— 3	B
10	—— 4	C
	—— 5	D
18	—— 6	E
7	—— 7	F
	—— 8	G
15	—— 9	A
4	—— 10	B
	—— 11	C
12	—— 12	D
1	—— 13	E
	—— 14	F
9	—— 15	G
	—— 16	A
17	—— 17	B
6	—— 18	C
	—— 19	D
	—— 20	E
	—— 21	F
	—— 22	G
	—— 23	A
	—— 24	B
	—— 25	C

THIS Table contains ſo much of the Calendar as is neceſſary for the determining of Eaſter; to find which, look for the Golden Number of the Year in the Firſt Column of the Table, againſt which ſtands the Day of the Paſchal Full Moon; then look in the Third Column for the Sunday-Letter, next after the Day of the Full Moon, and the Day of the Month ſtanding againſt that Sunday-Letter is Eaſter-Day. If the Full Moon happens upon a Sunday, then (according to the Firſt Rule) the next Sunday after is Eaſter-Day.

To find the Golden Number, or Prime, add one to the Year of our Lord, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday-Letter, according to the Calendar, until the year 1799 inclusive, add to the Year of our Lord its Fourth Part, omitting fractions, and alſo the Number 1: Divide the Sum by 7; and if there is no Remainder, then A is the Sunday-Letter: But if any Number remaineth, then the Letter ſtanding againſt that Number in the ſmall annexed Table, is the Sunday-Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

For the next century, that is, from the Year 1800 till the Year 1899 inclusive, add to the current Year only its Fourth Part, and then divide by 7, and proceed as in the laſt Rule.

Note, That in all Biſſextile or Leap-Years, the Letter found as above will be the Sunday-Letter from the intercalated Day exclusive, to the End of the Year.

Another TABLE to find EASTER till the Year 1899 inclusive.

SUNDAY-LETTERS.

Golden Numb.	A	B	C	D	E	F	G
I	Apr. 16	17	18	19	20	14	15
II	Apr. 9	3	4	5	6	7	8
III	Mar. 26	27	28	29	23	24	25
IV	Apr. 16	17	11	12	13	14	15
V	Apr. 2	3	4	5	6	Mar 31	Apr. 1
VI	Apr. 23	24	25	19	20	21	22
VII	Apr. 9	10	11	12	13	14	8
VIII	Apr. 2	3	Mar 28	29	30	31	Apr. 1
IX	Apr. 16	17	18	19	20	21	22
X	Apr. 9	10	11	5	6	7	8
XI	Mar. 26	27	28	29	30	31	25
XII	Apr. 16	17	18	19	13	14	15
XIII	Apr. 2	3	4	5	6	7	8
XIV	Mar. 26	27	28	22	23	24	25
XV	Apr. 16	10	11	12	13	14	15
XVI	Apr. 2	3	4	5	Mar 30	31	Apr. 1
XVII	Apr. 23	23	18	19	20	21	22
XVIII	Apr. 9	10	11	12	13	7	8
XIX	Apr. 2	Mar 27	28	29	30	31	Apr. 1

TO make uſe of the preceding Table, find the Sunday-Letter for the Year in the Uppermoſt Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and againſt the Prime, in the ſame Line under the Sunday-Letter, you have the Day of the Month on which Eaſter falleth that Year. But Note, That the Name of the Month is ſet on the Left Hand, or juſt with the Figure, and followeth not, as in other Tables, by Deſcent, but Collateral.

A TABLE

A TABLE of the Moveable Feasts for Fifty-two Years, according to the foregoing Calendar.

The Year of our Lord.	Gold. Number.	Epact.	Sunday Letter.	Sund. aft. Epiph.	Septuagesima Sunday.	The First Day of Lent.	Easter-Day.	Rogation-Sunday.	Ascension-day.	Whit-Sunday.	Sund. aft. Trin.	Advent Sunday.
1752	5					Mar. 7	Apr. 22	May 27	May 31	June 10	23	Dec. 3
1753	6	25	G	6	Feb. 18	Feb. 27	— 14	— 19	— 23	— 2	24	— 2
1754	7	6	F	4	— 10	— 12	Mar. 30	— 4	— 8	May 18	26	Nov. 30
1755	8	17	E	2	Jan. 26	Mar. 3	Apr. 18	— 23	— 27	June 6	23	— 28
1756	9	28	DC	5	Feb. 15	Feb. 23	— 10	— 15	— 19	May 29	24	— 27
1757	10	9	B	4	— 6	— 8	Mar. 26	Apr. 30	— 4	— 14	27	Dec. 3
1758	11	20	A	2	Jan. 22	— 28	Apr. 15	May 20	— 24	June 3	24	— 2
1759	12	1	G	5	Feb. 11	— 20	— 6	— 11	— 15	May 25	25	Nov. 30
1760	13	12	FE	3	— 3	— 4	Mar. 22	Apr. 26	Apr. 30	— 10	27	— 29
1761	14	23	D	1	Jan. 18	— 24	Apr. 11	May 16	May 20	— 30	24	— 28
1762	15	4	C	6	Feb. 7	— 16	— 3	— 8	— 12	— 22	25	— 27
1763	16	15	B	3	Jan. 30	Mar. 7	— 22	— 27	— 31	June 10	23	Dec. 2
1764	17	26	AG	6	Feb. 19	Feb. 20	— 7	— 12	— 16	May 26	25	— 1
1765	18	7	F	3	— 3	— 12	Mar. 30	— 4	— 8	— 18	26	Nov. 30
1766	19	18	E	2	Jan. 25	Mar. 4	Apr. 19	— 24	— 28	June 7	23	— 29
1767	1	0	D	5	Feb. 15	Feb. 17	— 3	— 8	— 12	May 22	25	— 27
1768	2	11	CB	3	Jan. 31	— 22	Mar. 26	Apr. 30	— 4	— 14	27	Dec. 3
1769	3	22	A	1	— 22	— 28	Apr. 15	May 20	— 24	June 3	24	— 2
1770	4	3	G	5	Feb. 11	— 13	Mar. 31	— 5	— 9	May 19	26	— 1
1771	5	14	F	2	Jan. 27	Mar. 4	Apr. 19	— 24	— 28	June 7	23	Nov. 20
1772	6	25	ED	5	Feb. 16	Feb. 24	— 11	— 16	— 20	May 30	24	— 28
1773	7	6	C	4	— 7	— 16	— 3	— 8	— 12	— 22	25	— 27
1774	8	17	B	3	Jan. 30	Mar. 1	— 18	— 23	— 25	June 4	24	Dec. 3
1775	9	28	A	1	Feb. 12	Feb. 21	— 7	— 12	— 16	May 26	25	— 1
1776	10	9	GF	4	— 4	Mar. 12	Mar. 30	— 4	— 8	— 18	26	Nov. 30
1777	11	20	E	2	Jan. 26	Mar. 4	Apr. 19	— 24	— 28	June 7	23	— 29
1778	12	1	D	5	Feb. 15	Feb. 17	— 4	— 9	— 13	May 23	25	— 28
1779	13	12	C	3	Jan. 31	— 23	Mar. 26	Apr. 30	— 4	— 14	27	Dec. 3
1780	14	23	BA	2	— 23	— 28	Apr. 15	May 20	— 24	June 3	24	— 2
1781	15	4	G	5	Feb. 11	Mar. 4	Mar. 31	— 5	— 9	May 19	26	— 1
1782	16	15	F	2	Jan. 27	Feb. 16	Mar. 31	— 5	— 9	May 19	26	— 1
1783	17	26	E	5	Feb. 16	Mar. 5	Apr. 20	— 25	— 29	June 8	23	Nov. 30
1784	18	7	DC	4	— 8	Feb. 25	— 11	— 16	— 20	May 30	24	— 28
1785	19	18	B	2	Jan. 23	— 9	Mar. 27	— 1	— 5	— 15	26	— 27
1786	1	0	A	5	Feb. 12	Mar. 1	Apr. 16	— 21	— 25	June 4	24	Dec. 3
1787	2	11	G	4	— 4	Feb. 21	— 8	— 13	— 17	May 27	25	— 2
1788	3	22	FE	1	Jan. 20	— 6	Mar. 23	Apr. 27	— 1	— 11	27	Nov. 30
1789	4	3	D	4	Feb. 8	— 25	Apr. 12	May 17	— 21	— 31	24	— 29
1790	5	14	C	3	Jan. 31	— 17	— 4	— 9	— 13	— 23	25	— 28
1791	6	25	B	6	Feb. 20	Mar. 9	— 24	— 29	June 2	June 12	22	— 27
1792	7	6	AG	4	— 5	Feb. 22	— 8	— 13	May 17	May 27	25	Dec. 2
1793	8	17	F	2	Jan. 27	— 13	Mar. 31	— 5	— 9	— 19	26	— 1
1794	9	28	E	5	Feb. 16	Mar. 5	Apr. 20	— 25	— 29	June 8	23	Nov. 30
1795	10	9	D	3	— 1	Feb. 18	— 5	— 10	— 14	May 24	25	— 29
1796	11	20	CB	2	Jan. 24	— 10	Mar. 27	— 1	— 5	— 15	26	— 27
1797	12	1	A	5	Feb. 12	Mar. 1	Apr. 16	— 21	— 25	June 4	24	Dec. 3
1798	13	12	G	4	— 4	Feb. 21	— 8	— 13	— 17	May 27	25	— 2
1799	14	23	F	1	Jan. 20	— 6	Mar. 24	Apr. 28	— 2	— 12	27	— 1
1800	15	4	E	4	Feb. 9	— 26	Apr. 13	May 18	— 22	June 1	24	Nov. 30
1801	16	15	D	3	— 1	— 18	— 5	— 10	— 14	May 24	25	— 29
1802	17	26	C	5	— 14	Mar. 3	— 18	— 23	— 27	June 6	23	— 28
1803	18	7	B	4	— 6	Feb. 23	— 10	— 15	— 19	May 29	24	— 27
1804	19	18	AG	3	Jan. 29	— 15	— 1	— 6	— 10	— 20	26	Dec. 2

A TABLE of the MOVEABLE FEASTS, according to the feveral Days that EASTER can poſſibly fall upon.

Eaſter-Day.	Sundays after Epiphany	Septuageſima Sunday.	The Firſt Day of Lent.	Rogation Sunday.	Aſcenſion-Day.	Whitſunday.	Sundays after Trinity	Advent-Sunday.
Mar. 22	1	Jan. 18	Feb. 4	Apr. 26	Apr. 30	May 10	27	Nov 20
— 23	1	— 19	— 5	— 27	May 1	— 11	27	— 30
— 24	1	— 20	— 6	— 28	— 2	— 12	27	Dec. 1
— 25	2	— 21	— 7	— 29	— 3	— 13	27	— 2
— 26	2	— 22	— 8	— 30	— 4	— 14	27	— 3
— 27	2	— 23	— 9	May 1	— 5	— 15	26	Nov 27
— 28	2	— 24	— 10	— 2	— 6	— 16	26	— 28
— 29	2	— 25	— 11	— 3	— 7	— 17	26	— 29
— 30	2	— 26	— 12	— 4	— 8	— 18	26	— 30
— 31	2	— 27	— 13	— 5	— 9	— 19	26	Dec. 1
Apr. 1	3	— 28	— 14	— 6	— 10	— 20	26	— 2
— 2	3	— 29	— 15	— 7	— 11	— 21	26	— 3
— 3	3	— 30	— 16	— 8	— 12	— 22	25	Nov 27
— 4	3	— 31	— 17	— 9	— 13	— 23	26	— 28
— 5	3	Feb. 1	— 18	— 10	— 14	— 24	25	— 29
— 6	3	— 2	— 19	— 11	— 15	— 25	25	— 30
— 7	3	— 3	— 20	— 12	— 16	— 26	25	Dec. 1
— 8	4	— 4	— 21	— 13	— 17	— 27	25	— 2
— 9	4	— 5	— 22	— 14	— 18	— 28	25	— 3
— 10	4	— 6	— 23	— 15	— 19	— 29	24	Nov 27
— 11	4	— 7	— 24	— 16	— 20	— 30	24	— 28
— 12	4	— 8	— 25	— 17	— 21	— 31	24	— 29
— 13	4	— 9	— 26	— 18	— 22	June 1	24	— 30
— 14	4	— 10	— 27	— 19	— 23	— 2	24	Dec. 1
— 15	5	— 11	— 28	— 20	— 24	— 3	24	— 2
— 16	5	— 12	Mar. 1	— 21	— 25	— 4	24	— 3
— 17	5	— 13	— 2	— 22	— 26	— 5	23	Nov 27
— 18	5	— 14	— 3	— 23	— 27	— 6	23	— 28
— 19	5	— 15	— 4	— 24	— 28	— 7	23	— 29
— 20	5	— 16	— 5	— 25	— 29	— 8	23	— 30
— 21	5	— 17	— 6	— 26	— 30	— 9	23	Dec. 1
— 22	6	— 18	— 7	— 27	— 31	— 10	23	— 2
— 23	6	— 19	— 8	— 28	June 1	— 11	23	— 3
— 24	6	— 20	— 9	— 29	— 2	— 12	22	Nov 27
— 25	6	— 21	— 10	— 30	— 3	— 13	22	— 28

Note, That in a Biſſextile or Leap-Year, the Number of Sundays after Epiphany will be the ſame, as if Eaſter-Day had fallen one Day later than it really does. And for the ſame Reaſon, one Day muſt in every Leap Year be added to the Day of the Month given by the Table for Septuageſima-Sunday: And the like muſt be done for the Firſt Day of Lent, commonly called Aſh-Wedneſday, unleſs the Table gives ſome Day in the Month of March for it; for in that Caſe the Day given by the Table is the right Day.

Table to find Eaſter from the Year 1900 to 2199 inclusive.

Gold. Num.	Days of the Month.	Sund Lett.
14	March 22	D
3	— 23	E
	— 24	F
11	— 25	G
	— 26	A
19	— 27	B
8	— 28	C
	— 29	D
16	— 30	E
5	— 31	F
	April — 1	G
13	— 2	A
2	— 3	B
	— 4	C
10	— 5	D
	— 6	E
18	— 7	F
7	— 8	G
	— 9	A
15	— 10	B
4	— 11	C
	— 12	D
12	— 13	E
1	— 14	F
	— 15	G
9	— 16	A
17	— 17	B
6	— 18	C
	— 19	D
	— 20	E
	— 21	F
	— 22	G
	— 23	A
	— 24	B
	— 25	C

THE Golden Numbers in the foregoing Calendar will point out the Days of the Paſchal Full Moons, till the Year of our Lord 1900; at which Time, in order that the Eccleſiaſtical Full Moons may fall nearly on the ſame Days with the real Full Moons, the Golden Numbers muſt be removed to different Days of the Calendar, as is done in the annexed Table, which contains ſo much of the Calendar then to be uſed, as is neceſſary for finding the Paſchal Full Moons, and the Feaſt of Eaſter, from the Year 1900, to the Year 2199 inclusive. This Table is to be made uſe of, in all reſpects, as the Firſt Table before inſerted, for finding Eaſter till the Year 1899.

General TABLES for finding the Dominical or Sunday-Letter, and the Places of the Golden Numbers in the Calendar.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900			2300			2700
2000	2100	2200	2400	2500	2600	2800
2900	3000	3100 3200	3300	3400	3500 3600	3700
3800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	5100 5200	5300	5400	5500 5600
5700	5800	5900 6000	6100	6200	6300 6400	6500
6600	6700 6800	6900	7000	7100 7200	7300	7400
7500 7600	7700	7800	7900 8000	8100	8200	8300 8400
8500	&c.					

TO find the Dominical or Sunday-Letter for any given Year of our Lord, add to the Year its Fourth Part, omitting Fractions, and alſo the Number, which in Table I. ſtandeth at the Top of the Column, wherein the Number of Hundreds contained in that given Year is found: Divide the Sum by 7, and if there is no Remainder, then A is the Sunday-Letter; but if any Number remaineth, then the Letter which ſtandeth under that Number at the Top of the Table, is the Sunday-Letter.

TABLE II.

1	2 Years of our Lord.	3	1	2 Years of our Lord.	3
B	1600	0	B	5200	15
	1700	1		5300	16
	1800	1		5400	17
	1900	2		5500	17
B	2000	2	B	5600	17
	2100	2		5700	18
	2200	3		5800	18
	2300	4		5900	19
B	2400	3	B	6000	19
	2500	4		6100	19
	2600	5		6200	20
	2700	5		6300	21
B	2800	5	B	6400	20
	2900	6		6500	21
	3000	6		6600	22
	3100	7		6700	23
B	3200	7	B	6800	22
	3300	7		6900	23
	3400	8		7000	24
	3500	9		7100	24
B	3600	8	B	7200	24
	3700	9		7300	25
	3800	10		7400	25
	3900	10		7500	26
B	4000	10	B	7600	26
	4100	11		7700	26
	4200	12		7800	27
	4300	12		7900	28
B	4400	12	B	8000	27
	4500	13		8100	28
	4600	13		8200	29
	4700	14		8300	29
B	4800	14	B	8400	29
	4900	14		8500	0
	5000	15		&c.	
	5100	16			

TO find the Month and Days of the Month, to which the Golden Numbers ought to be prefixed in the Calendar in any given Year of our Lord, conſiſting of entire Hundred Years, and in all the intermediate Years, betwixt that and the next Hundredth Year following, look in the Second Column of Table II. for the given Year, conſiſting of entire Hundreds, and note the Number or Cypher which ſtands againſt it in the Third Column; then, in Table III. look for the ſame Number in the Column under any given Golden Number, which when you have found, guide your Eye ſide-ways to the Left Hand, and in the Firſt Column you will find the Month and Day, to which that Golden Number ought to be prefixed in the Calendar during that Period of One Hundred Years.

The Letter B prefixed to certain Hundredth Years in Table II. denoteth thoſe Years which are full to be accounted Biſſextile or Leap-Years in the New Calendar; whereas all the other Hundredth Years are to be accounted only common Years.

TABLE

TABLE III.

Paschal Full Moon.	Sunday Letters.	The GOLDEN NUMBERS.																	
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
March 21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
March 22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
March 23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
March 24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
March 25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
March 26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
March 27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
March 28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
March 29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
March 30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
March 31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April 2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April 3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April 4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April 5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April 6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April 7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April 8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April 9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April 10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April 11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April 12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April 13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April 14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April 15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April 16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April 17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April 17	B												7	18	29	10	21	2	13	24
April 18	C	6	17	28	9	20	1	12	23	4	15	26								
April 18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

The Order for Morning and Evening Prayer daily to be said and used throughout the Year.

THE Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, That such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of *England* by the Authority of Parliament, in the second Year of the Reign of King *Edward* the Sixth.

The

MORNING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow: and then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezekiel* 18. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psalm* 51. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psalm* 51. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* 51. 17.

Rend your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* 2. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Daniel* 9. 9, 10.

O Lord, correct me, but with judgment: not in thine anger, lest thou bring me to nothing. *Jeremiah* 10. 24. *Psalm* 6. 1.

Repent ye; for the kingdom of heaven is at hand. St. *Matth.* 3. 2.

I will arise, and go to my father; and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy Son. St. *Luke* 15. 18, 19.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalm* 143. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 St. *John* 1. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me:

¶ *A general Confeſſion, to be ſaid of the whole Congregation, after the Miniſter, all kneeling.*

ALMIGHTY and moſt merciful Father, We have erred and ſtrayed from thy ways like loſt ſheep: We have followed too much the devices and deſires of our own hearts: We have offended againſt thy holy laws: We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults: Reſtore thou them that are penitent; According to thy promiſes, declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake, That we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ *The Abſolution, or Remiſſion of ſins, to be pronounced by the Prieſt alone, ſtanding; the People ſtill kneeling,*

ALMIGHTY God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs, and live; and hath given power and commandment to his Miniſters, to declare and pronounce to his people, being penitent, the Abſolution and Remiſſion of their ſins; He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and his Holy Spirit; that thoſe things may pleaſe him, which we do at this preſent; and that the reſt of our life hereafter may be pure and holy; ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord.

¶ *The People ſhall anſwer here, and at the end of all other Prayers,* Amen.

¶ *Then the Miniſter ſhall kneel, and ſay the Lord's Prayer with an audible voice; the People alſo kneeling, and repeating it with him, both here, and wherefoever elſe it is uſed in Divine Service.*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our lips;

Anſwer. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God, make ſpeed to ſave us:

Anſwer. O Lord, make haſte to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſwer. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Prieſt. Praiſe ye the Lord.

Anſwer. The Lord's Name be praiſed.

¶ *Then ſhall be ſaid or ſung this Pſalm following: except on* Eaſter-day, *upon which another Anthem is appointed; and on the Nineteenth Day of every Month it is not to be read here, but in the ordinary courſe of the Pſalms.*

Venite.

Venite, exultemus Domino. Pſal. 95.

O COME, let us ſing unto the Lord: let us heartily rejoice in the ſtrength of our ſalvation.

Let us come before his preſence with thankſgiving: and ſhew ourſelves glad in him with Pſalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

The ſea is his, and he made it: and his hands prepared the dry land.

O come, let us worſhip, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneſs;

When your fathers tempted me: proved me, and ſaw my works.

Forty years long was I grieved with this generation, and ſaid: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then ſhall follow the Pſalms in order as they are appointed: and at the end of every Pſalm throughout the year, and likewiſe at the end of* Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *ſhall be repeated,*

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſwer. As it was in the beginning, is now, &c.

¶ *Then ſhall be read diſtinctly with an audible voice the Firſt Leſſon, taken out of the Old Teſtament, as is appointed in the Calendar (except there be proper Leſſons aſſigned for that Day:) He that readeth, ſo ſtanding and turning himſelf, as he may beſt be heard of all ſuch as are preſent. And after that, ſhall be ſaid or ſung in* Engliſh, *the Hymn called,* Te Deum laudamus, *daily throughout the Year.*

¶ *Note, That before every Leſſon the Miniſter ſhall ſay,* Here beginneth ſuch a Chapter, or Verſe of ſuch a Chapter of ſuch a Book: *And after every Leſſon,* Here endeth the Firſt *or* the Second Leſſon.

Te Deum laudamus.

WE praiſe thee, O God: we acknowledge thee to be the Lord.

All the earth doth worſhip thee: the Father everlaſting.

To thee all angels cry aloud: the Heavens, and all the Powers therein.

To thee Cherubin and Seraphin: continually do cry,

Holy, holy, holy: Lord God of Sabaoth;

Heaven and earth are full of the Majeſty: of thy glory.

The glorious company of the Apoſtles: praiſe thee.

The goodly fellowſhip of the Prophets: praiſe thee.

The noble army of Martyrs: praiſe thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majeſty;

Thine honourable, true: and only Son;

Alſo the Holy Ghoſt: the Comforter.

Thou art the King of Glory : O Chriſt.

Thou art the everlaſting Son : of the Father.

When thou tookeſt upon thee to deliver man : thou didſt not abhor the Virgin's womb.

When thou hadſt overcome the ſharpneſs of death : thou didſt open the Kingdom of Heaven to all believers.

Thou ſitteſt at the right hand of God : in the glory of the Father.

We believe that thou ſhalt come : to be our Judge.

We therefore pray thee, help thy ſervants : whom thou haſt redeemed with thy precious blood.

Make them to be numbered with thy Saints : in glory everlaſting.

O Lord, ſave thy people : and bleſs thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee ;

And we worſhip thy Name : ever world without end.

Vouchſafe, O Lord : to keep us this day without ſin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our truſt is in thee.

O Lord, in thee have I truſted : let me never be confounded.

¶ *Or this Canticle.*

Benedicite, omnia opera Domini.

O ALL ye Works of the Lord, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Angels of the Lord, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Heavens, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Waters, that be above the firmament, bleſs ye the Lord : praiſe him, and magnify him for ever.

O all ye Powers of the Lord, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Sun and Moon, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Stars of Heaven, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Showers and Dew, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Winds of God, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Fire and Heat, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Winter and Summer, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Dews and Froſts, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Froſt and Cold, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Ice and Snow, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Nights and Days, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Light and Darkneſs, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Lightnings and Clouds, bleſs ye the Lord : praiſe him, and magnify him for ever.

O let the Earth bleſs the Lord : yea, let it praiſe him, and magnify him for ever.

O ye Mountains and Hills, bleſs ye the Lord : praiſe him, and magnify him for ever.

O all ye green Things upon the Earth, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Wells, bleſs ye the Lord : praiſe

praise him, and magnify him for ever.

O ye Seas and Floods, bless ye the Lord : praise him, and magnify him for ever.

O ye Whales, and all that move in the Waters, bless ye the Lord : praise him, and magnify him for ever.

O all ye Fowls of the Air, bless ye the Lord : praise him, and magnify him for ever.

O all ye Beasts and Cattle, bless ye the Lord : praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord : praise him, and, magnify him for ever.

O let Israel bless the Lord : praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord : praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord : praise him, and magnify him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnify him for ever.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

¶ *Then shall be read in like manner the second Lesson, taken out of the New Testament. And after that, the Hymn following; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on St.* John Baptist's *Day.*

Benedictus. St. Luke 1. 68.

BLESSED be the Lord God of Israel : for he hath visited and redeemed his people;

And hath raised up a mighty salvation for us : in the house of his servant David;

As he spake by the mouth of his holy Prophets : which have been since the world began;

That we should be saved from our enemies : and from the hands of all that hate us;

To perform the mercy promised to our forefathers : and to remember his holy covenant;

To perform the oath which he sware to our forefather Abraham : that he would give us;

That we being delivered out of the hand of our enemies : might serve him without fear,

In holiness and righteousness before him : all the days of our life.

And thou, Child, shalt be called the Prophet of the highest : for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the Dayspring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

¶ *Or this Psalm :*

Jubilate Deo. Psalm 100.

O BE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God ; it is he that hath made us, and not we ourselves : we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ *Then shall be sung or said the Apostles Creed by the Minister and the People, standing: Except only such days as the Creed of Saint* Athanasius *is appointed to be read.*

I BELIEVE in God the Father Almighty, Maker of Heaven and Earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into Hell; The third day he rose again from the dead; He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The Holy Catholick Church; The Communion of Saints; The forgiveness of sins; The resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*

The Lord be with you:

Answer. And with thy spirit.

¶ *Minister.* Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and People, shall say the Lord's Prayer with a loud voice.*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

¶ *Then the Priest standing up, shall say,*

O Lord, shew thy mercy upon us;

Answer. And grant us thy salvation.

Priest. O Lord, save the King;

Answer. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness;

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people;

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord;

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us;

Answer. And take not thy Holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth; all kneeling.*

¶ *The second Collect, for Peace.*

O GOD, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we surely trusting in thy defence,

fence, may not fear the power of any adverſaries, through the might of Jeſus Chriſt our Lord. *Amen.*

¶ *The third Collect, for Grace.*

O LORD our heavenly Father, Almighty and everlaſting God, who haſt ſafely brought us to the beginning of this day; Defend us in the ſame with thy mighty power; And grant that this day we fall into no ſin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy ſight, through Jeſus Chriſt our Lord. *Amen.*

¶ *In Choirs and places where they ſing, here followeth the Anthem.*

¶ *Then theſe five Prayers following are to be read here, except when the Litany is read; and then only the two laſt are to be read, as they are there placed.*

¶ *A Prayer for the King's Majeſty.*

O LORD our heavenly Father, high and mighty, King of kings, Lord of Lords, the only Ruler of princes, who doſt from thy throne behold all the dwellers upon earth; Moſt heartily we beſeech thee with thy favour to behold our moſt gracious Sovereign Lord King *GEORGE*; and ſo repleniſh him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteouſly with heavenly gifts; grant him in health and wealth long to live; ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally, after this life, he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALMIGHTY God, the fountain of all goodneſs, we humbly beſeech thee to bleſs our gracious Queen *Charlotte*, their Royal Highneſſes *George* Prince of *Wales*, the Princeſs of *Wales*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALMIGHTY and everlaſting God, who alone workeſt great marvels; Send down upon our Biſhops and Curates, and all congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing: Grant this, O Lord, for the honour of our Advocate and Mediator Jeſus Chriſt. *Amen.*

¶ *A Prayer of St.* Chryſoſtom.

ALMIGHTY God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee; and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 Cor. xiii. 14.

THE Grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

EVENING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow: and then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezekiel* 18. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psalm* 51. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psalm* 51. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* 51. 17.

Rend your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil. *Joel* 2. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. *Daniel* 9. 9, 10.

O Lord, correct me, but with judgment: not in thine anger, lest thou bring me to nothing. *Jer.* 10. 24 *Psalm* 6. 1.

Repent ye; for the kingdom of heaven is at hand. St. *Matth.* 3. 2.

I will arise, and go to my father; and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. St. *Luke* 15. 18, 19.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalm* 143. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 St. *John* 1. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me:

¶ *A general*

¶ *A general Confeſſion, to be ſaid of the whole Congregation, after the Miniſter, all kneeling.*

ALMIGHTY and moſt merciful Father, we have erred and ſtrayed from thy ways like loſt ſheep: We have followed too much the devices and deſires of our own hearts: We have offended againſt thy holy laws: We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults: Reſtore thou them that are penitent; According to thy promiſes, declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake, That we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ *The Abſolution, or Remiſſion of ſins, to be pronounced by the Prieſt alone, ſtanding; the People ſtill kneeling.*

ALMIGHTY God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs, and live; and hath given power and commandment to his Miniſters, to declare and pronounce to his people, being penitent, the Abſolution and Remiſſion of their ſins; He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and his Holy Spirit; that thoſe things may pleaſe him, which we do at this preſent; and that the reſt of our life hereafter may be pure and holy; ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Miniſter ſhall kneel, and ſay the Lord's Prayer; the People alſo kneeling, and repeating it with him.*

OUR Father, which art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in Heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our lips;

Anſw. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God, make ſpeed to ſave us:

Anſw. O Lord, make haſte to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Prieſt. Praiſe ye the Lord.

Anſw. The Lord's Name be praiſed.

¶ *Then ſhall be ſaid or ſung the Pſalms in order as they are appointed. Then a Leſſon of the Old Teſtament, as is appointed; and after that,* Magnificat, *(or the Song of the bleſſed Virgin* Mary*) in Engliſh, as followeth.*

Magnificat. St. Luke 1. 46.

MY ſoul doth magnify the Lord: and my ſpirit hath rejoiced in God my Saviour.

For he hath regarded : the lowlineſs of his handmaiden.

For behold, from henceforth : all generations ſhall call me bleſſed.

For he that is mighty hath magnified me : and holy is his Name.

And his mercy is on them that fear him : throughout all generations.

He hath ſhewed ſtrength with his arm : he hath ſcattered the proud in the imagination of their hearts.

He hath put down the mighty from their ſeat : and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich he hath ſent empty away.

He remembering his mercy hath holpen his ſervant Iſrael : as he promiſed to our forefathers, Abraham and his ſeed, for ever.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ *Or elſe this Pſalm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary courſe of the Pſalms.*

Cantate Domino. Pſalm 98.

O SING unto the Lord a new ſong : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten him ſelf the victory.

The Lord declared his ſalvation : his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

He hath remembered his mercy and truth toward the houſe of Iſrael : and all the ends of the world have ſeen the ſalvation of our God.

Shew yourſelves joyful unto the Lord, all ye lands : ſing, rejoice, and give thanks.

Praiſe the Lord upon the harp : ſing to the harp with a pſalm of thankſgiving.

With trumpets alſo and ſhawms : O ſhew yourſelves joyful before the Lord the King.

Let the ſea make a noiſe, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.

With righteouſneſs ſhall he judge the world : and the people with equity.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ *Then a Leſſon of the New Teſtament, as it is appointed : and after that* Nunc dimittis *(or the Song of* Simeon) in Engliſh, as *followeth.*

Nunc dimittis. St. Luke 2. 29.

LORD, now letteſt thou thy ſervant depart in peace : according to thy word.

For mine eyes have ſeen : thy ſalvation,

Which thou haſt prepared : before the face of all people;

To be a light to lighten the Gentiles : and to be the glory of thy people Iſrael.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ *Or elſe this Pſalm; except it be on the Twelfth Day of the Month.*

Deus miſereatur. Pſalm 67.

GOD be merciful unto us, and bleſs us : and ſhew us the light of his countenance, and be merciful unto us;

That thy way may be known upon earth : thy ſaving health among all nations.

Let the people praiſe thee, O God : yea, let all the people praiſe thee.

O let

O let the nations rejoice, and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then shall be said or sung the Apostles Creed by the Minister and the People, standing.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into Hell; The third day he rose again from the dead; He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The Holy Catholick Church; The Communion of Saints; The forgiveness of sins; The Resurrection of the body, and the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*

The Lord be with you:

Answ. And with thy spirit.

¶ *Minister.* Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and People, shall say the Lord's Prayer with a loud voice.*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

¶ *Then the Priest standing up, shall say,*

O Lord, shew thy mercy upon us;

Answ. And grant us thy salvation.

Priest. O Lord, save the King;

Answ. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness;

Answ. And make thy chosen people joyful.

Priest. O Lord, save thy people;

Answ. And bless thine inheritance.

Priest. Give peace in our time, O Lord;

Answ. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us;

Answ. And take not thy Holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without Alteration.*

¶ *The second Collect at Evening Prayer.*

O GOD, from whom all holy desires, all good counsels, and all just words do proceed; Give unto thy servants that

peace, which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

¶ *The third Collect, for Aid against all Perils.*

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. *Amen.*

¶ *In Choirs and Places where they sing, here followeth the Anthem.*

¶ *A Prayer for the King's Majesty.*

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King *GEORGE;* and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *Charlotte*, their Royal Highnesses *George* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing: Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. *Amen.*

¶ *A Prayer of St.* Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* xiii. 14.

THE Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

¶ *Upon*

¶ *Upon these Feasts*, Christmas-Day, *the* Epiphany, *Saint* Matthias, Easter-Day, Ascension-Day, Whitsunday, *Saint* John Baptist, *Saint* James, *Saint* Bartholomew, *Saint* Matthew, *Saint* Simon *and Saint* Jude, *Saint* Andrew, *and upon* Trinity Sunday, *shall be sung or said at Morning Prayer, instead of the Apostles Creed, this Confession of our Christian Faith, commonly called the Creed of Saint* Athanasius, *by the Minister and People standing.*

Quicunque vult.

WHOSOEVER will be saved: before all things it is necessary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal;

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise, the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty;

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God;

And yet they are not three Gods: but one God.

So likewise, the Father is Lord, the Son Lord: and the Holy Ghost Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore or after other: none is greater, or less than another;

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to

to everlasting salvation : that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess : That our Lord Jesus Christ, the Son of God, is God and Man ;

God, of the Substance of the Father, begotten before the worlds : and Man, of the Substance of his Mother, born in the world ;

Perfect God, and perfect Man : of a reasonable soul, and human flesh subsisting ;

Equal to the Father, as touching his Godhead : and inferior to the Father, as touching his Manhood.

Who although he be God and Man : yet he is not two, but one Christ ;

One ; not by conversion of the Godhead into flesh : but by taking of the Manhood into God ;

One altogether ; not by confusion of Substance : but by unity of Person.

For as the reasonable soul and flesh is one man : so God and Man is one Christ ;

Who suffered for our salvation : descended into hell, rose again the third day from the dead ;

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty : from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies : and shall give account for their own works.

And they that have done good, shall go into life everlasting : and they that have done evil, into everlasting fire.

This is the Catholick Faith : which except a man believe faithfully, he cannot be saved.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

HERE FOLLOWETH THE

LITANY, OR GENERAL SUPPLICATION,

TO BE SUNG OR SAID AFTER MORNING PRAYER, UPON SUNDAYS, WEDNESDAYS, AND FRIDAYS, AND AT OTHER TIMES, WHEN IT SHALL BE COMMANDED BY THE ORDINARY.

O GOD the Father of heaven : have mercy upon us miserable sinners.

O God the Father of heaven : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father, and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father, and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons, and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons, and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief ; from sin, from the crafts and assaults

aſſaults of the devil; from thy wrath, and from everlaſting damnation,

Good Lord, deliver us.

From all blindneſs of heart; from pride, vain glory, and hypocriſy; from envy, hatred, and malice, and all uncharitableneſs,

Good Lord, deliver us.

From fornication, and all other deadly ſin; and from all the deceits of the world, the fleſh, and the devil,

Good Lord, deliver us.

From lightning and tempeſt; from plague, peſtilence, and famine; from battle and murder, and from ſudden death,

Good Lord, deliver us.

From all ſedition, privy conſpiracy, and rebellion; from all falſe doctrine, hereſy, and ſchiſm; from hardneſs of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the myſtery of thy holy Incarnation; by thy holy Nativity and Circumciſion; by thy Baptiſm, Faſting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Croſs and Paſſion; by thy precious Death and Burial; by thy glorious Reſurrection and Aſcenſion; and by the coming of the Holy Ghoſt,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We ſinners do beſeech thee to hear us, O Lord God, and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy ſervant *GEORGE*, our moſt gracious King and Governor;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever ſeek thy honour and glory;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to be his defender and keeper, giving him the victory over all his enemies;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and preſerve our gracious Queen *Charlotte*, their Royal Highneſſes *George* Prince of Wales, the Princeſs of *Wales*, and all the Royal Family;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Prieſts, and Deacons, with true knowledge and underſtanding of thy Word, and that both by their preaching and living they may ſet it forth and ſhew it accordingly;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Council, and all the Nobility, with grace, wiſdom, and underſtanding;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep the Magiſtrates, giving them grace to execute juſtice, and to maintain truth;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;

We beſeech thee to hear us, good Lord.

That

That it may pleaſe thee to give to all nations unity, peace, and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beſeech thee to hear us, good Lord

That it may pleaſe thee to bring into the way of truth all ſuch as have erred, and are deceived;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and comfort, all that are in danger, neceſſity, and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of child, all ſick perſons, and young children, and to ſhew thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend, and provide for, the fatherleſs children, and widows, and all that are deſolate and oppreſſed;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors, and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word;

We beſeech thee to hear us, good Lord.

Son of God: we beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſins of the world;

Grant us thy peace.

O Lamb of God: that takeſt away the ſins of the world;

Have mercy upon us.

O Chriſt, hear us.

O Chriſt, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then ſhall the Prieſt, and the People with him, ſay the Lord's Prayer.*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy

Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

Prieſt. O Lord, deal not with us after our ſins:

Anſwer. Neither reward us after our iniquities.

¶ Let us pray.

O GOD, merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils, which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſs they may be diſperſed; that we thy ſervants, being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us for thy Name's ſake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didſt in their days, and in the old time before them.

O Lord, ariſe, help us, and deliver us for thine Honour.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt; graciouſly hear us, O Lord Chriſt.

Prieſt. O Lord, let thy mercy be ſhewed upon us;

Anſw. As we do put our truſt in thee.

¶ Let us pray.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant, that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our only Mediator and Advocate Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer of St.* Chryſoſtom.

ALMIGHTY God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee; and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 *Cor.* xiii. 14.

THE Grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

Here endeth the Litany.

PRAYERS AND THANKSGIVINGS,

UPON SEVERAL OCCASIONS,

TO BE USED BEFORE THE TWO FINAL PRAYERS OF THE LITANY, OR OF MORNING AND EVENING PRAYER.

PRAYERS.

¶ *For Rain.*

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen.*

¶ *For fair Weather.*

O ALMIGHTY Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. *Amen.*

¶ *In the time of Dearth and Famine.*

O GOD, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee, and the Holy Ghost, be all honour and glory now and for ever. *Amen.*

¶ *Or this.*

O GOD, merciful Father, who in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us; that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief: increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

¶ *In the time of War and Tumults.*

O ALMIGHTY God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord. *Amen.*

¶ *In the time of any common Plague or Sickness.*

O ALMIGHTY God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of King David, didst slay with the plague of Pestilence threescore and ten thousand, and yet remembering

membering thy mercy, didſt ſave the reſt; Have pity upon us miſerable ſinners, who now are viſited with great ſickneſs and mortality; that like as thou didſt then accept of an atonement, and didſt command the deſtroying Angel to ceaſe from puniſhing; ſo it may now pleaſe thee to withdraw from us this plague and grievous ſickneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Ember weeks, to be ſaid every day, for thoſe that are to be admitted into Holy Orders.*

ALMIGHTY God, our heavenly Father, who haſt purchaſed to thyſelf an univerſal Church by the precious blood of thy dear Son; Mercifully look upon the ſame, and at this time ſo guide and govern the minds of thy ſervants the Biſhops and Paſtors of thy flock, that they may lay hands ſuddenly on no man, but faithfully and wiſely make choice of fit perſons to ſerve in the ſacred Miniſtry of thy Church. And to thoſe which ſhall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may ſet forth thy glory, and ſet forward the ſalvation of all men, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this.*

ALMIGHTY God, the giver of all good gifts, who of thy divine providence haſt appointed divers Orders in thy Church; Give thy grace, we humbly beſeech thee, to all thoſe who are to be called to any office and adminiſtration in the ſame; and ſo repleniſh them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully ſerve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer that may be ſaid after any of the former.*

O GOD, whoſe nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our ſins, yet let the pitifulneſs of thy great mercy looſe us, for the honour of Jeſus Chriſt our Mediator and Advocate. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Seſſion.*

MOST gracious God, we humbly beſeech thee, as for this Kingdom in general, ſo eſpecially for the High Court of Parliament, under our moſt religious and gracious King at this time aſſembled: That thou wouldeſt be pleaſed to direct and proſper all their conſultations to the advancement of thy glory, the good of thy Church, the ſafety, honour, and welfare of our Sovereign and his Kingdoms; that all things may be ſo ordered and ſettled by their endeavours, upon the beſt and ſureſt foundations, that peace and happineſs, truth and juſtice, religion and piety may be eſtabliſhed among us for all generations. Theſe and all other neceſſaries for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jeſus Chriſt our moſt bleſſed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all Conditions of men, to be uſed at ſuch times when the Litany is not appointed to be ſaid.*

O GOD, the Creator and Preſerver of all mankind, we humbly beſeech thee for all ſorts and conditions of men; that thou wouldeſt be pleaſed to make thy ways known unto them,

TO BE USED THROUGHOUT THE YEAR.

¶ *Note, That the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, ſhall be ſaid at the Evening Service next before.*

The firſt Sunday in Advent.

The Collect.

ALMIGHTY God, give us grace that we may caſt away the works of darkneſs, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jeſus Chriſt came to viſit us in great humility; that in the laſt day, when he ſhall come again in his glorious Majeſty to judge both the quick and dead, we may riſe to the life immortal, through him who liveth and reigneth with thee and the Holy Ghoſt, now and ever. *Amen.*

¶ *This Collect is to be repeated every day with the other Collects in Advent, until Chriſtmas-Eve.*

The Epiſtle. Rom. 13. 8.

OWE no man any thing, but to love one another: for he that loveth another, hath fulfilled the law. For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and if there be any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thyſelf. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of ſleep: for now is our ſalvation nearer, than when we believed. The night is far ſpent, the day is at hand; let us therefore caſt off the works of darkneſs, and let us put on the armour of light. Let us walk honeſtly, as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying: But put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfil the luſts thereof.

The Goſpel. St. Matth. 21. 1.

WHEN they drew nigh unto Jeruſalem, and were come to Bethphage, unto the mount of Olives, then ſent Jeſus two diſciples, ſaying unto them, Go into the village over againſt you, and ſtraightway ye ſhall find an aſs tied, and a colt with her: looſe them, and bring them unto me. And if any man ſay ought unto you, ye ſhall ſay, The Lord hath need of them; and ſtraightway he will ſend them. All this was done, that it might be fulfilled which was ſpoken by the Prophet, ſaying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and ſitting upon an aſs, and a colt the foſe of an aſs. And the diſciples went, and did as Jeſus commanded them; and brought the aſs, and the colt, and put on them their clothes, and they ſet him thereon. And a very great multitude ſpread their garments in the way; others cut down branches from the trees, and ſtrawed them in the way. And the multitudes that went before, and that followed, cried, ſaying, Hoſanna to the Son of David: Bleſſed is he that cometh in the Name of the Lord; Hoſanna in the higheſt. And when he was come into Jeruſalem, all the city was moved, ſaying, Who is this? And the multitude ſaid, This is

Jeſus

Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

The second Sunday in Advent.

The Collect.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle. Rom. 15. 4.

WHATSOEVER things were written aforetime, were written for our learning; that we through patience, and comfort of the Scriptures, might have hope. Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus: that ye may with one mind, and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name: And again he saith, Rejoice, ye Gentiles, with his people: And again, Praise the Lord, all ye Gentiles, and laud him all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Gospel. St. Luke 21. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: heaven and earth shall pass away; but my words shall not pass away.

The third Sunday in Advent.

The Collect.

O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries,

myſteries, may likewiſe ſo prepare and make ready thy way, by turning the hearts of the diſobedient to the wiſdom of the juſt, that at thy ſecond coming to judge the world, we may be found an acceptable people in thy ſight, who liveſt and reigneſt with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

The Epiſtle. 1 Cor. 4. 1.

LET a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God. Moreover, it is required in ſtewards, that a man be found faithful. But with me it is a very ſmall thing, that I ſhould be judged of you, or of man's judgment: yea, I judge not mine own ſelf. For I know nothing by myſelf, yet am I not hereby juſtified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts; and then ſhall every man have praiſe of God.

The Goſpel. St. Matth. 11. 2.

NOW when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples, and ſaid unto him, Art thou he that ſhould come, or do we look for another? Jeſus anſwered and ſaid unto them, Go, and ſhew John again thoſe things which ye do hear and ſee: The blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor have the goſpel preached to them: And bleſſed is he whoſoever ſhall not be offended in me. And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind? But what went ye out for to ſee? A man clothed in ſoft raiment? behold, they that wear ſoft clothing are in kings houſes. But what went ye out for to ſee? A prophet? yea, I ſay unto you, and more than a prophet. For this is he of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

The fourth Sunday in Advent.

The Collect.

O LORD, raiſe up (we pray thee) thy power, and come among us, and with great might ſuccour us; that whereas, through our ſins and wickedneſs, we are ſore let and hindered in running the race that is ſet before us, thy bountiful grace and mercy may ſpeedily help and deliver us, through the ſatisfaction of thy Son our Lord; to whom with thee and the Holy Ghoſt be honour and glory, world without end. *Amen.*

The Epiſtle. Phil. 4. 4.

REJOICE in the Lord alway, and again I ſay, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto God. And the peace of God, which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.

The Goſpel St. John 1. 19.

THIS is the record of John, when the Jews ſent Prieſts and Levites from Jeruſalem to aſk him, Who art thou? And he confeſſed, and denied not; but confeſſed, I am not the Chriſt. And they aſked him, What then? Art thou Elias? And

And he faith, I am not. Art thou that Prophet? And he anſwered, No. Then ſaid they unto him, Who art thou? that we may give an anſwer to them that ſent us: What ſayeſt thou of thyſelf? He ſaid, I am the voice of one crying in the wilderneſs, Make ſtraight the way of the Lord, as ſaid the prophet Eſaias. And they which were ſent, were of the Phariſees. And they aſked him, and ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that Prophet? John anſwered them, ſaying, I baptize with water: but there ſtandeth one among you, whom ye know not: He it is who coming after me, is preferred before me, whoſe ſhoes latchet I am not worthy to unlooſe. Theſe things were done in Bethabara, beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birth-day of CHRIST, *commonly called* Chriſtmas-day.

The Collect.

ALMIGHTY God, who haſt given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee and the ſame Spirit, ever one God, world without end. *Amen.*

The Epiſtle. Hebrews I. 1.

GOD, who at ſundry times and in divers manners ſpake in time paſt unto the fathers by the prophets, hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds: who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high; being made ſo much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels ſaid he at any time, Thou art my Son, This day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a Son? And again, when he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him. And of the angels he ſaith, Who maketh his angels ſpirits, and his miniſters a flame of fire. But unto the Son he ſaith, Thy throne, O God, is for ever and ever; a ſceptre of righteouſneſs, is the ſceptre of thy kingdom: Thou haſt loved righteouſneſs, and hated iniquity; therefore God, even thy God hath anointed thee with the oil of gladneſs above thy fellows. And, Thou, Lord, in the beginning haſt laid the foundation of the earth; and the heavens are the works of thine hands: They ſhall periſh, but thou remaineſt; and they all ſhall wax old as doth a garment: and as a veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail.

The Goſpel. St. John I. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him; and without him was not any thing made, that was made. In him was life,

and the life was the light of men. And the light ſhineth in darkneſs, and the darkneſs comprehended it not. There was a man ſent from God, whoſe name was John: The ſame came for a witneſs, to bear witneſs of the light, that all men through him might believe. He was not that light, but was ſent to bear witneſs of that light. That was the true light, which lighteneth every man which cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God. And the Word was made fleſh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

Saint Stephen's Day.

The Collect.

GRANT, O Lord, that in all our ſufferings here upon earth, for the teſtimony of thy truth, we may ſtedfaſtly look up to heaven, and by faith behold the glory that ſhall be revealed; and being filled with the Holy Ghoſt, may learn to love and bleſs our perſecutors, by the example of thy firſt Martyr Saint Stephen, who prayed for his murderers to thee, O bleſſed Jeſus, who ſtandeſt at the right hand of God to ſuccour all thoſe that ſuffer for thee, our only Mediator and Advocate. *Amen.*

¶ *Then ſhall follow the Collect of the Nativity; which ſhall be ſaid continually unto New-year's Eve.*

For the Epiſtle. Acts 7. 55.

STEPHEN being full of th Holy Ghoſt, looked up ſtedfaſt ly into heaven, and ſaw the glor of God, and Jeſus ſtanding o the right hand of God; and ſaic Behold, I ſee the heavens open ed, and the Son of man ſtandin on the right hand of God The they cried out with a loud voice and ſtopped their ears, and ra upon him with one accord, an caſt him out of the city, and ſton ed him: and the witneſſes lai down their clothes at a youn man's feet, whoſe name wa Saul. And they ſtoned Stephen calling upon God, and ſaying Lord Jeſus, receive my ſpirit And he kneeled down, and crie with a loud voice, Lord, lay no this ſin to their charge. And whe he had ſaid this, he fell aſleep.

The Goſpel. St. Matthew 23. 34

BEHOLD, I ſend unto you pro phets, and wiſe men, an ſcribes; and ſome of them y ſhall kill and crucify; and ſom of them ſhall ye ſcourge in you ſynagogues, and perſecute then from city to city; that upo you may come all the righteou blood ſhed upon the earth, fron the blood of righteous Abel, un to the blood of Zacharias, ſo of Barachias, whom ye ſlew be tween the temple and the altar Verily I ſay unto you, All thoſ things ſhall come upon this ge neration. O Jeruſalem, Jeruſa lem, thou that killeſt the pro phets, and ſtoneſt them whic are ſent unto thee; how often would I have gathered thy chil dren together, even as a hen ga thereth her chickens under he wings, and ye would not! Be hold, your houſe is left unto yo deſolate. For I ſay unto you, Y ſhall not ſee me henceforth, til ye ſhall ſay, Bleſſed is he tha cometh in the name of the Lord

Saint

Saint John the Evangelist's Day.

The Collect.

MERCIFUL Lord, we beſeech thee to caſt thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy bleſſed Apoſtle and Evangeliſt Saint John, may ſo walk in the light of thy truth, that it may at length attain to the light of everlaſting life, thro' Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 St. John 1. 1.

THAT which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life, which was with the Father, and was manifeſted unto us;) that which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. And theſe things write we unto you, that your joy may be full. This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all. If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin. If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. If we ſay that we have not ſinned, we make him a liar, and his Word is not in us.

The Goſpel. St. John 21. 19.

JESUS ſaith unto Peter, Follow me. Then Peter turning about, ſeeth the diſciple whom Jeſus loved, following; which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee? Peter ſeeing him, ſaith to Jeſus, Lord, and what ſhall this man do? Jeſus ſaith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this ſaying abroad among the brethren, That that diſciple ſhould not die: yet Jeſus ſaid not unto him, He ſhall not die; but, if I will that he tarry till I come, what is that to thee? This is the diſciple which teſtifieth of theſe things, and wrote theſe things, and we know that his teſtimony is true. And there are alſo many other things which Jeſus did, the which if they ſhould be written every one, I ſuppoſe, that even the world itſelf could not contain the books that ſhould be written.

The Innocents' Day.

The Collect.

ALMIGHTY God, who out of the mouths of babes and ſucklings haſt ordained ſtrength, and madeſt Infants to glorify thee by their deaths; Mortify and kill all vices in us, and ſo ſtrengthen us by thy grace, that by the innocency of our lives, and conſtancy of our faith even unto death, we may glorify thy holy Name, through Jeſus our Lord. *Amen.*

For the Epiſtle. Rev. 14. 1.

I Looked, and lo, a Lamb ſtood on the mount Sion, and with him an hundred forty and four thouſand, having his Father's Name written in their foreheads

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they ſung as it were a new ſong before the throne, and before the four beaſts, and the elders; and no man could learn that ſong, but the hundred and forty and four thouſand, which were redeemed from the earth. Theſe are they which were not defiled with women, for they are virgins: theſe are they which follow the Lamb whitherſoever he goeth: theſe were redeemed from among men, being the firſtfruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Goſpel. St. Matth. 2. 13.

THE Angel of the Lord appeareth to Joſeph in a dream, ſaying, Ariſe, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will ſeek the young child to deſtroy him. When he aroſe, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Out of Egypt have I called my Son. Then Herod, when he ſaw that he was mocked of the wiſe men, was exceeding wroth; and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe men. Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they are not.

The Sunday after Chriſtmas-day.

The Collect.

ALMIGHTY God, who haſt given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee and the ſame Spirit, ever one God, world without end. *Amen.*

The Epiſtle. Gal. 4. 1.

NOW I ſay, that the heir as long as he is a child, differeth nothing from a ſervant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even ſo we, when we were children, were in bondage under the elements of the world: But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons. And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.

The Goſpel. St. Matth. 1. 18.

THE birth of Jeſus Chriſt was on this wiſe: When as his mother Mary was eſpouſed to Joſeph, (before they came together,)

together,) she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghost: And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his Name Emmanuel, which being interpreted is, God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her first-born Son; and he called his name JESUS.

The Circumcision of Christ.

The Collect.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Romans 4 8.

BLESSED is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that Faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect

The Gospel. St. Luke 2. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and

praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his Name was called JESUS, which was so named of the angel before he was conceived in the womb.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany.*

The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect.

O GOD, who by the leading of a star didst manifest thy only begotten Son to the Gentiles; Mercifully grant that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 3. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ, for you Gentiles; If ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world had been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him.

The Gospel. St. Matthew 2. 1.

WHEN Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem of Judea: For thus it is written by the prophet, And thou, Bethlehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governour that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and

and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrhe. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

The first Sunday after the Epiphany.
The Collect.

O LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Romans 12. 1.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

The Gospel. St. Luke 2. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favour with God and man.

The second Sunday after the Epiphany.

The Collect.

ALMIGHTY and everlasting God, who doſt govern all things in heaven and earth; Mercifully hear the ſupplications of thy people, and grant us thy peace all the days of our life, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 12. 6.

HAVING then gifts, differing according to the grace that is given to us, whether prophecy, let us propheſy according to the proportion of faith; or miniſtry, let us wait on our miniſtering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with ſimplicity; he that ſheweth mercy, with cheerfulneſs. Let love be without diſſimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not ſlothful in buſineſs; fervent in ſpirit; ſerving the Lord; rejoicing in hope; patient in tribulation; continuing inſtant in prayer; diſtributing to the neceſſity of ſaints; given to hoſpitality. Bleſs them which perſecute you; bleſs, and curſe not. Rejoice with them that do rejoice, and weep with them that weep. Be of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate.

The Goſpel. St. John 2. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jeſus was there. And both Jeſus was called, and his diſciples, to the marriage. And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine. Jeſus ſaith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do it. And there were ſet there ſix water-pots of ſtone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jeſus ſaith unto them, Fill the water-pots with water. And they filled them up to the brim. And he ſaith unto them, Draw out now, and bear unto the governor of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was, (but the ſervants which drew the water knew,) the governor of the feaſt called the bridegroom, and ſaith unto him, Every man at the beginning doth ſet forth good wine, and when men have well drunk, then that which is worſe: but thou haſt kept the good wine until now. This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory, and his diſciples believed on him.

The third Sunday after the Epiphany.

The Collect.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and neceſſities ſtretch forth thy right hand to help and defend us, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 12. 16.

BE not wiſe in your own conceits. Recompenſe to no man evil for evil. Provide things honeſt in the ſight of all men. If it be poſſible, as much as lieth in you, live peaceably with all men.

men. Dearly beloved, avenge not yourſelves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, ſaith the Lord. Therefore, if thine enemy hunger, feed him; if he thirſt, give him drink: for in ſo doing thou ſhalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Goſpel. St. Matthew 8. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean. And Jeſus put forth his hand, and touched him, ſaying, I will, be thou clean. And immediately his leproſy was cleanſed. And Jeſus ſaith unto him, See thou tell no man, but go thy way, ſhew thyſelf to the prieſt, and offer the gift that Moſes commanded, for a teſtimony unto them. And when Jeſus was entered into Capernaum, there came unto him a centurion beſeeching him, and ſaying, Lord, my ſervant lieth at home ſick of the palſy, grievouſly tormented. And Jeſus ſaith unto him, I will come and heal him. The centurion anſwered and ſaid, Lord, I am not worthy that thou ſhouldeſt come under my roof; but ſpeak the word only, and my ſervant ſhall be healed. For I am a man under authority, having ſoldiers under me: and I ſay unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doeth it. When Jeſus heard it, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael. And I ſay unto you, That many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob in the kingdom of heaven. But the children of the kingdom ſhall be caſt out into outer darkneſs: there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid unto the centurion, Go thy way, and as thou haſt believed, ſo be it done unto thee. And his ſervant was healed in the ſelf-ſame hour.

The fourth Sunday after the Epiphany.

The Collect.

O GOD, who knoweſt us to be ſet in the midſt of ſo many and great dangers, that by reaſon of the frailty of our nature we cannot always ſtand upright; Grant to us ſuch ſtrength and protection, as may ſupport us in all dangers, and carry us through all temptations, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Romans 13. 1.

LET every ſoul be ſubject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation. For Rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: for he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye muſt needs be ſubject, not

only for wrath, but also for conscience sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. St. Matthew 8. 23.

AND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! and when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him, that he would depart out of their coasts.

The fifth Sunday after the Epiphany

The Collect.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The Epistle. Col. 3. 12.

PUT on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God, and the Father by him.

The Gospel. St. Matth. 13. 24.

THE kingdom of heaven is likened unto a man which sowed

sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst thou not sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The sixth Sunday after the Epiphany.

The Collect.

O GOD, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever one God, world without end. *Amen.*

The Epistle. 1 St. John 3. 1.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committed sin is of the devil: for the devil sinneth from the beginning. For this purpose, the Son of God was manifested, that he might destroy the works of the devil.

The Gospel. St. Matthew 24 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall

not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken. And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven, with power and great glory. And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuageſima, or the third Sunday before Lent.

The Collect.

O LORD, we beſeech thee favourably to hear the prayers of thy people, that we, who are juſtly puniſhed for our offences, may be mercifully delivered by thy goodneſs, for the glory of thy Name, through Jeſus Chriſt our Saviour, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

The Epiſtle. 1 Cor. 9. 24.

KNOW ye not, that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that ſtriveth for the maſtery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the air: but I keep under my body, and bring it into ſubjection, leſt that by any means, when I have preached to others, I myſelf ſhould be a caſt-away.

The Goſpel. St. Matth. 20. 21.

THE kingdom of heaven is like unto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he ſent them into his vineyard. And he went out about the third hour, and ſaw others ſtanding idle in the market-place, and ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right I will give you. And they went their way. Again he went out about the ſixth and ninth hour, and did likewiſe. And about the eleventh hour he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle? They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, that ſhall ye receive. So when even was come, the lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them their hire, beginning from the laſt unto the firſt. And when they came that were hired about the eleventh hour, they received every man a peny. But when the firſt came, they ſuppoſed that they ſhould have received more; and they likewiſe received every man a peny. And when they had received it, they murmured againſt the goodman of the houſe, ſaying, Theſe laſt have wrought but one hour, and thou haſt made them equal unto us, which have borne the burden and heat of the day. But he anſwered one of them, and ſaid, Friend, I do thee no wrong: Didſt thou not agree with me for a peny? Take that thine is, and go thy way; I will give unto this laſt even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, becauſe I am good?

ood? So the last shall be first, nd the first last: for many be alled, but few chosen.

The Sunday called Sexagesima, or the second Sunday before Lent.

The Collect.

O LORD God, who seest that we put not our trust in any hing that we do; Mercifully grant that by thy power we nay be defended against all adversity, through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. 11. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I: are they ministers of Christ? (I speak as a fool,) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwrack; a night and a day I have been in the deep; in journeyings often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in wearines and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel. St. Luke 8. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it; and some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture; and some fell among thorns, and the thorns sprang up with it, and choked it; and other fell on good ground, and sprang up and bare fruit an hundred-fo And when he had aid things, he cried, He th at hat ears to hear, let him hear And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God; those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved. They on the rock are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And

And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima, or the next Sunday before Lent.

The Collect.

O LORD, who hast taught us, that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*

The Epistle. 1 Cor. 13. 1.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal: And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing: And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel. St Luke 18. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me. And they which went before rebuked

d him, that he should hold his peace: but he cried so much he more, Thou son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: And all the people, when they saw it, gave praise unto God

The first Day of Lent, commonly called Ash-Wednesday.

The Collect.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent, after the Collect appointed for the Day.*

For the Epistle. Joel 2. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: Wherefore should they say among the people, Where is their God?

The Gospel. St. Matthew 6. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also

The first Sunday in Lent.

The Collect

O LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions

motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. 6. 1.

WE then, as workers together with him, beseech you also, that ye receive not the grace of God in vain: (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation:) Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. St. Matthew 4. 1.

THEN was Jesus led up of the spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

The second Sunday in Lent.

The Collect.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Thess. 4. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk,

walk, and to pleaſe God, ſo e would abound more and more. For ye know what commandments we gave you by the Lord Jeſus. For this is the will of God, even your ſanctification, that ye ſhould abſtain from fornication; that every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſcence, even as the Gentiles, which know not God: that no man go beyond and defraud his brother in any matter; becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you, and teſtified. For God hath not called us unto uncleanneſs, but unto holineſs. He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his Holy Spirit.

The Goſpel. St. Matth. 15. 21.

JESUS went thence, and departed into the coaſts of Tyre and Sidon. And behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou ſon of David: my daughter is grievouſly vexed with a devil. But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away; for ſhe crieth after us. But he anſwered and ſaid, I am not ſent, but unto the loſt ſheep of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying, Lord, help me. But he anſwered and ſaid, It is not meet to take the children's bread, and to caſt it to dogs. And ſhe ſaid, Truth, Lord; yet the dogs eat of the crumbs which fall from their maſter's table. Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith! be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

The Collect.

WE beſeech thee, Almighty God, look upon the hearty deſires of thy humble ſervants, and ſtretch forth the right hand of thy Majeſty, to be our defence againſt all our enemies, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. 5. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God, for a ſweet-ſmelling ſavour. But fornication and all uncleanneſs, or covetouſneſs, let it not be once named amongſt you, as becometh ſaints; neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God. Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience. Be not ye therefore partakers with them; for ye were ſometimes darkneſs, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodneſs, and righteouſneſs, and truth,) proving what is acceptable unto the Lord. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them: for it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret. But all things that are reproved, are made manifeſt by the light: for whatſoever doth make manifeſt, is light. Wherefore

fore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel. St. Luke 11. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others tempting him, sought of him a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And came to pass as he spake thes things, a certain woman of th company lift up her voice, an said unto him, Blessed is th womb that bare thee, and th paps which thou has sucked But he said, Yea, rather blesse are they that hear the word o God, and keep it.

The fourth Sunday in Lent.

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Gal. 4. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children, But Jerusalem, which is above, is free; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh, persecuted him that was born after

fter the Spirit; even so it is ow. Nevertheless, what saith he Scripture? Cast out the ond-woman and her son; for he son of the bond-woman hall not be heir with the son of he free-woman. So then, brehren, we are not children of the ond-woman, but of the free.

The Gospel. St. John 6. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

The Epistle. Hebrews 9. 11.

CHRIST being come an high Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats, and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Gospel. St John 8. 46.

JESUS said, Which of you convinceth me of sin? and if I say the truth, why do ye not

not believe me? He that is of God, heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil: Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Collect.

ALMIGHTY and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 2. 5.

LET this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. St. Matth. 27. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What

What is that to us? see thou to hat. And he cast down the ieces of silver in the temple, nd departed, and went and anged himself. And the chief riests took the silver pieces, nd said, It is not lawful for to ut them into the treasury, beause it is the price of blood. And they took counsel, and ought with them the potter's eld to bury strangers in. Where- ore that field was called, The eld of blood unto this day. Then was fulfilled that which vas spoken by Jeremy the pro- het, saying, And they took he thirty pieces of silver, the rice of him that was valued, vhom they of the children of srael did value, and gave them or the potter's field, as the Lord ppointed me.) And Jesus stood efore the governor; and the overnor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou ayest. And when he was ac- used of the chief priests and lders, he answered nothing Then saith Pilate unto him, Hearest thou not how many hings they witness against hee? And he answered him to never a word, insomuch that he governor marvelled greatly. Now at that feast the governor vas wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barab- bas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment- seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders per- suaded the multitude that they should ask Barabbas, and de- stroy Jesus. The governor an- swered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, say- ing, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then re- leased he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the gover- nor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his cross.

croſs. And when they were come into a place called Golgotha, that is to ſay, A place of a ſkull, they gave him vinegar to drink mingled with gall: and when he had taſted thereof, he would not drink. And they crucified him, and parted his garments, caſting lots: that it might be fulfilled, which was ſpoken by the prophet, They parted my garments among them, and upon my veſture did they caſt lots. And ſitting down, they watched him there; and ſet up over his head his accuſation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that paſſed by reviled him, wagging their heads, and ſaying, Thou that deſtroyeſt the temple, and buildeſt it in three days, ſave thyſelf: If thou be the Son of God, come down from the croſs. Likewiſe alſo the chief prieſts mocking him, with the ſcribes and elders, ſaid, He ſaved others, himſelf he cannot ſave: if he be the King of Iſrael, let him now come down from the croſs, and we will believe him. He truſted in God; let him deliver him now, if he will have him: for he ſaid, I am the Son of God. The thieves alſo, which were crucified with him, caſt the ſame in his teeth. Now from the ſixth hour there was darkneſs over all the land unto the ninth hour. And about the ninth hour Jeſus cried with a loud voice, ſaying, *Eli, Eli, lama ſabachthani?* that is to ſay, My God, my God, why haſt thou forſaken me? Some of them that ſtood there, when they heard that, ſaid, This man calleth for Elias. And ſtraightway one of them ran, and took a ſponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The reſt ſaid Let be, let us ſee whether Elias will come to ſave him. Jeſus when he had cried again with a loud voice, yielded up the ghoſt. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of ſaints which ſlept, aroſe, and came out of the graves after his reſurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jeſus, ſaw the earthquake, and thoſe things that were done, they feared greatly, ſaying, Truly this was the Son of God.

Monday before Easter.

For the Epiſtle. Iſaiah 63. 1.

WHO is this that cometh from Edom with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs, mighty to ſave. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-preſs alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood ſhall be ſprinkled upon my garments, and I will ſtain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought ſalvation unto me, and my fury it upheld me.

And

nd I will tread down the peo-
e in mine anger, and make
em drunk in my fury, and I
ill bring down their ſtrength
the earth, I will mention the
ving-kindneſſes of the Lord,
id the praiſes of the Lord, ac-
rding to all that the Lord hath
ſtowed on us, and the great
odneſs towards the houſe of
rael, which he hath beſtowed
them, according to his mer-
es, and according to the mul-
ude of his loving-kindneſſes.
or he ſaid, Surely they are my
ople, children that will not
: ſo he was their Saviour. In
l their affliction he was afflict-
, and the angel of his pre-
nce ſaved them: in his love,
id in his pity he redeemed
em, and he bare them, and
rried them all the days of old.
ut they rebelled, and vexed his
oly Spirit; therefore he was
rned to be their enemy, and
fought againſt them. Then
remembered the days of old,
oſes and his people, ſaying,
here is he that brought them
out of the ſea with the ſhep-
rd of his flock? Where is he
at put his Holy Spirit within
m? that led them by the
ght hand of Moſes with his
orious arm, dividing the wa-
r before them, to make him-
lf an everlaſting Name? that
d them through the deep as
horſe in the wilderneſs, that
ey ſhould not ſtumble? as a
aſt goeth down into the val-
y, the Spirit of the Lord cauſ-
him to reſt: ſo didſt thou
ad thy people, to make thy-
lf a glorious Name. Look
wn from heaven, and be-
old from the habitation of
y holineſs, and of thy glory:
here is thy zeal, and thy
rength, the ſounding of thy
wels, and of thy mercies to-
ards me? Are they reſtrain-
ed? Doubtleſs thou art our
Father, though Abraham be
ignorant of us, and Iſrael ac-
knowledge us not: Thou, O
Lord, art our Father, our Re-
deemer, thy Name is from ever-
laſting. O Lord, why haſt thou
made us to err from thy ways?
and hardened our hearts from
thy fear? Return for thy ſer-
vant's ſake, the tribes of thine
inheritance. The people of thy
holineſs have poſſeſſed it but a
little while; our adverſaries
have trodden down thy ſanctu-
ary. We are thine: thou never
bareſt rule over them; they were
not called by thy Name.

The Goſpel. St. Mark 14. 1.

AFTER two days was the feaſt
of the paſſover, and of un-
leavened bread: and the chief
prieſts and the ſcribes ſought
how they might take him by
craft, and put him to death. But
they ſaid, Not on the feaſt-day,
leſt there be an uproar of the
people. And being in Bethany,
in the houſe of Simon the leper,
as he ſat at meat, there came a
woman having an alabaſter box
of ointment of ſpikenard, very
precious; and ſhe brake the box,
and poured it on his head. And
there were ſome that had indig-
nation within themſelves, and
ſaid, Why was this waſte of the
ointment made? for it might
have been ſold for more than
three hundred pence, and have
been given to the poor: and
they murmured againſt her.
And Jeſus ſaid, Let her alone;
why trouble ye her? ſhe hath
wrought a good work on me:
for ye have the poor with you
always, and whenſoever ye will,
ye may do them good; but me
ye have not always. She hath
done what ſhe could; ſhe is
come aforehand to anoint my
body to the burying. Verily I

ſay

ſay unto you, Whereſoever this Goſpel ſhall be preached throughout the whole world, this alſo that ſhe hath done ſhall be ſpoken of for a memorial of her. And Judas Iſcariot, one of the twelve, went unto the chief prieſts to betray him unto them. And when they heard it, they were glad, and promiſed to give him money: And he ſought how he might conveniently betray him. And the firſt day of unleavened bread, when they killed the paſſover, his diſciples ſaid unto him, Where wilt thou that we go and prepare, that thou mayeſt eat the paſſover? And he ſendeth forth two of his diſciples, and ſaith unto them, Go ye into the city, and there ſhall meet you a man, bearing a pitcher of water; follow him: and whereſoever ye ſhall go in, ſay ye to the good-man of the houſe, The maſter ſaith, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples? And he will ſhew you a large upper room furniſhed, and prepared: there make ready for us. And his diſciples went forth, and came into the city, and found as he had ſaid unto them: and they made ready the paſſover. And in the evening he cometh with the twelve. And as they ſat, and did eat, Jeſus ſaid, Verily I ſay unto you, one of you which eateth with me, ſhall betray me. And they began to be ſorrowful, and to ſay unto him one by one, Is it I? and another ſaid, Is it I? And he anſwered and ſaid unto them, It is one of the twelve that dippeth with me in the diſh. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed: good were it for that man if he ha never been born. And as the did eat, Jeſus took bread, an bleſſed, and brake it, and gav to them, and ſaid, Take, eat this is my body. And he toc the cup, and when he had give thanks, he gave it to them and they all drank of it. An he ſaid unto them, This is m blood of the new teſtamen which is ſhed for many. Veril I ſay unto you, I will drink n more of the fruit of the vin until that day that I drink new in the kingdom of Go And when they had ſung a hymn, they went out into th mount of Olives. And Jeſ ſaith unto them, All ye ſhall b offended becauſe of me th night: for it is written, I wi ſmite the ſhepherd, and th ſheep ſhall be ſcattered. But a ter that I am riſen, I will go b fore you into Galilee. But Pete ſaid unto him, Although all ſha be offended, yet will not I. An Jeſus ſaith unto him, Verily I ſa unto thee, that this day, even i this night, before the cock cro twice, thou ſhalt deny m thrice. But he ſpake the mor vehemently, if I ſhould die wit thee, I will not deny thee in an wiſe. Likewiſe alſo ſaid they al And they came to a place whic was named Gethſemane: an he ſaith to his diſciples, Sit y here, while I ſhall pray. An he taketh with him Peter, an James, and John, and began t be ſore amazed, and to be ver heavy, and ſaith unto them My ſoul is exceeding ſorrowfu unto death: tarry ye here, an watch. And he went forwar a little, and fell on the ground and prayed, that if it were poſſi ble, the hour might paſs fror him. And he ſaid, Abba, Father all things are poſſible unto thee tak

ake away this cup from me; ieverthelefs, not what I will, ut what thou wilt. And he com- th and findeth them fleeping, nd faith unto Peter, Simon, leepeft thou? couldeft not thou vatch one hour? Watch ye and ray, left ye enter into tempta- ion: The fpirit truly is ready, ut the flefh is weak. And again e went away, and prayed, and pake the fame words. And vhen he returned, he found hem aſleep again; for their eyes vere heavy: neither wiſt they vhat to anſwer him. And he ometh the third time, and faith nto them, Sleep on now, and ake your reſt: it is enough, the our is come; behold, the Son f man is betrayed into the ands of ſinners. Riſe up, let us o; lo, he that betrayeth me is t hand. And immediately, vhile he yet ſpake, cometh Ju- as, one of the twelve, and with im a great multitude with words and ſtaves, from the chief rieſts, and the ſcribes, and the lders. And he that betrayed im, had given them a token, aying, Whomſoever I ſhall kiſs, hat ſame is he; take him, and ead him away ſafely. And as oon as he was come, he goeth raightway to him, and ſaith, Maſter, maſter; and kiſſed him. nd they laid their hands on im, and took him. And one of hem that ſtood by, drew a word, and ſmote a ſervant of he high prieſt, and cut off his ar. And Jeſus anſwered and aid unto them, Are ye come ut as againſt a thief, with words and with ſtaves, to take e? I was daily with you in he temple teaching, and ye ook me not: but the Scriptures muſt be fulfilled. And they all orſook him, and fled. And here followed him a certain young man, having a linen cloth caſt about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jeſus away to the high prieſt: and with him were aſſembled all the chief prieſts, and the elders, and the ſcribes. And Peter followed him afar off, even into the palace of the high prieſt; and he ſat with the ſervants, and warmed himſelf at the fire. And the chief prieſts, and all the council ſought for witneſs againſt Jeſus to put him to death, and found none. For many bare falſe witneſs againſt him, but their witneſs agreed not together. And there aroſe certain, and bare falſe witneſs againſt him, ſaying, We heard him ſay, I will deſtroy this temple that is made with hands, and within three days I will build another made without hands. But neither ſo did their witneſs agree together. And the high prieſt ſtood up in the midſt, and aſked Jeſus, ſaying, Anſwereſt thou nothing? what is it which theſe witneſs againſt thee? But he held his peace, and anſwered nothing. Again the high prieſt anſwered him, and ſaid unto him, Art thou the Chriſt, the Son of the Bleſſed? And Jeſus ſaid, I am; and ye ſhall ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven. Then the high prieſt rent his clothes, and ſaith, What need we any further witneſſes? ye have heard the blaſphemy: what think ye? And they all condemed him to be guilty of death. And ſome began to ſpit on him, and to cover his face, and to buffet him, and to ſay unto him, Propheſy: and the ſervants did ſtrike him with the

palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew And a maid saw him again, and began to say unto them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle. Isaiah 50. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me: behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. St. Mark 15. 1.

AND straightway in the morning, the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? and he answering, said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? (for he knew that the chief priests had delivered him for envy.) But the chief priests moved the people, that he should rather release

easе Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, releasеd Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Pretorium: and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head: and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking, said among themselves, with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Wednesday before Easter.

The Epistle. Hebrews 9. 16.

WHERE a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testa-

tor liveth. Whereupon, neither the first testament was dedicated without blood: for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water and scarlet wool and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world; but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation.

The Gospel. St. Luke 22. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go, and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in: and ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the

king-

kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth, as it was determined; but woe unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you, as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, That this that is written, must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew

near unto Jeſus to kiſs him But Jeſus ſaid unto him, Judas, betrayeſt thou the Son of man with a kiſs? When they who were about him ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword? And one of them ſmote a ſervant of the high prieſt, and cut off his right ear. And Jeſus anſwered and ſaid, Suffer ye thus far. And he touched his ear, and healed him. Then Jeſus ſaid unto the chief prieſts, and captains of the temple, and the elders who were come to him, Be ye come out as againſt a thief, with ſwords and ſtaves? When I was daily with you in the temple, ye ſtretched forth no hands againſt me: but this is your hour, and the power of darkneſs. Then took they him, and led him, and brought him into the high prieſt's houſe: and Peter followed afar off. And when they had kindled a fire in the midſt of the hall, and were ſet down together, Peter ſat down among them. But a certain maid beheld him, as he ſat by the fire, and earneſtly looked upon him, and ſaid, This man was alſo with him. And he denied him, ſaying, Woman, I know him not. And after a little while another ſaw him, and ſaid, Thou art alſo of them. And Peter ſaid, Man, I am not. And about the ſpace of one hour after, another confidently affirmed, ſaying, Of a truth this fellow alſo was with him; for he is a Galilean. And Peter ſaid, Man, I know not what thou ſayeſt. And immediately, while he yet ſpake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had ſaid unto him, Before the cock crow, thou ſhalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jeſus mocked him, and ſmote him. And when they had blindfolded him, they ſtruck him on the face, and aſked him, ſaying, Propheſy, who is it that ſmote thee? And many other things blaſphemouſly ſpake they againſt him. And as ſoon as it was day, the elders of the people, and the chief prieſts, and the ſcribes came together, and led him into their council, ſaying, Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, ye will not believe: and if I alſo aſk you, ye will not anſwer me, nor let me go. Hereafter ſhall the Son of man ſit on the right hand of the power of God. Then ſaid they all, Art thou then the Son of God? And he ſaid unto them, Ye ſay that I am. And they ſaid, What need we any further witneſs? for we ourſelves have heard of his own mouth.

Thurſday before Eaſter.

The Epiſtle. 1 Cor. 11. 17.

IN this that I declare unto you, I praiſe you not; that ye come together, not for the better, but for the worſe. For firſt of all, when ye come together in the church, I hear that there be diviſions among you, and I partly believe it. For there muſt be alſo hereſies among you, that they who are approved, may be made manifeſt among you. When ye come together therefore into one place, this is not to eat the Lord's ſupper: For in eating, every one taketh before other his own ſupper: and one is hungry, and another is drunken. What, have ye not houſes to eat and to drink in? or deſpiſe ye the Church of God, and ſhame

name them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not. For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread; and when he had given thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come. Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body. For this cauſe many are weak and ſickly among you, and many ſleep. For if we would judge ourſelves, we ſhould not be judged. But when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when I come.

The Goſpel. St. Luke 23. 1.

THE whole multitude of them aroſe, and led him unto Pilate. And they began to accuſe him, ſaying, We found this fellow perverting the nation, and forbidding to give tribute to Ceſar, ſaying, That he himſelf is Chriſt a King. And Pilate aſked him, ſaying, Art thou the King of the Jews? and he anſwered him, and ſaid, Thou ſayeſt it. Then ſaid Pilate to the chief prieſts, and to the people, I find no fault in this man. And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he aſked whether the man were a Galilean. And as ſoon as he knew that he belonged unto Herod's juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time. And when Herod ſaw Jeſus, he was exceeding glad; for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him; and he hoped to have ſeen ſome miracle done by him. Then he queſtioned with him in many words; but he anſwered him nothing. And the chief prieſts and ſcribes ſtood and vehemently accuſed him. And Herod with his men of war ſet him at nought, and mocked him, and arrayed him in a gorgeous robe, and ſent him again to Pilate. And the ſame day Pilate and Herod were made friends together; for before they were at enmity between themſelves. And Pilate, when he had called together the chief prieſts, and the rulers, and the people, ſaid unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I having examined him before you, have found no fault in this man touching thoſe things whereof ye accuſe him: No, nor yet Herod: for I ſent you to him; and lo, nothing

worthy of death is done unto him. I will therefore chaſtiſe him, and releaſe him. For of neceſſity he muſt releaſe one unto them at the feaſt. And they cried out all at once, ſaying, Away with this man, and releaſe unto us Barabbas: (who for a certain ſedition made in the city, and for murder, was caſt in priſon.) Pilate therefore willing to releaſe Jeſus, ſpake again to them. But they cried, ſaying, Crucify him, crucify him. And he ſaid unto them the third time, Why, what evil hath he done? I have found no cauſe of death in him: I will therefore chaſtiſe him, and let him go. And they were inſtant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief prieſts prevailed. And Pilate gave ſentence, that it ſhould be as they required. And he releaſed unto them him that for ſedition and murder was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the croſs, that he might bear it after Jeſus. And there followed him a great company of people, and of women, which alſo bewailed and lamented him. But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for yourſelves, and for your children. For behold, the days are coming, in the which they ſhall ſay, Bleſſed are the barren, and the wombs that never bare, and the paps which never gave ſuck. Then ſhall they begin to ſay to the mountains, Fall on us; and to the hills, Cover us. For if they do theſe things in a green tree, what ſhall be done in the dry? And there were alſo two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then ſaid Jeſus, Father, forgive them, for they know not what they do. And they parted his raiment, and caſt lots: And the people ſtood beholding; and the rulers alſo with them derided him, ſaying, He ſaved others; let him ſave himſelf, if he be Chriſt, the choſen of God. And the ſoldiers alſo mocked him, coming to him, and offering him vinegar, and ſaying, If thou be the King of the Jews, ſave thyſelf. And a ſuperſcription alſo was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which were hanged, railed on him, ſaying, If thou be Chriſt, ſave thyſelf, and us. But the other anſwering, rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation? And we indeed juſtly; for we receive the due reward of our deeds, but this man hath done nothing amiſs. And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdom. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in paradiſe. And it was about the ſixth hour: and there was darkneſs over all the earth, until the ninth hour. And the ſun was darkened, and the vail of the temple was rent in the midſt. And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I com-

commend my ſpirit: and having ſaid thus, he gave up the ghoſt. Now when the centurion ſaw what was done, he glorified God, ſaying, Certainly this was a righteous man. And all the people that came together to that ſight, beholding the things that were done, ſmote their breaſts, and returned. And all his acquaintance, and the women that followed him from Galilee, ſtood afar off, beholding theſe things.

Good Friday.

The Collects.

ALMIGHTY God, we beſeech thee graciouſly to behold this thy family, for which our Lord Jeſus Chriſt was contented to be betrayed, and given up into the hands of wicked men, and to ſuffer death upon the croſs, who now liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

ALMIGHTY and everlaſting God, by whoſe Spirit the whole body of the Church is governed and ſanctified: Receive our ſupplications and prayers, which we offer before thee for all eſtates of men in thy holy Church, that every member of the ſame, in his vocation and miniſtry, may truly and godly ſerve thee, through our Lord and Saviour Jeſus Chriſt. *Amen.*

O MERCIFUL God, who haſt made all men, and hateſt nothing that thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould be converted, and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardneſs of heart, and contempt of thy word: and ſo fetch them home, bleſſed Lord, to thy flock, that they may be ſaved among the remnant of the true Iſraelites, and be made one fold under one Shepherd, Jeſus Chriſt our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

The Epiſtle. Hebrews 10. 1.

THE law having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices, which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceaſed to be offered? becauſe that the worſhippers once purged, ſhould have had no more conſcience of ſins. But in thoſe ſacrifices there is a remembrance again made of ſins every year. For it is not poſſible that the blood of bulls and of goats ſhould take away ſins. Wherefore, when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me: in burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure: Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he ſaid, Sacrifice and offering, and burnt-offerings, and offering for ſin thou wouldeſt not, neither hadſt pleaſure therein, which are offered by the law; then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond. By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all. And every prieſt ſtandeth daily miniſtering, and offering oftentimes the ſame ſacrifices, which can never take away ſins. But this

than, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified: whereof the Holy Ghost also is a witness to us: For after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an high Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

The Gospel. St. John 19. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! And they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him, for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? but Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: Whosoever maketh himself a King, speaketh against Cesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto

unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away. And he bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross: and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, (and made four parts, to every soldier a part) and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith I thirst. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: And he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

Easter Even.

The Collect.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corrupt affections, we may be buried with him; and, that through the grave and gate

of death, we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Peter 3. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust; (that he might bring us to God,) being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.

The Gospel. St. Matth. 27. 57.

WHEN the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone and setting a watch.

EASTER-DAY.

¶ *At Morning Prayer, instead of the Psalm* [O come, let us sing *&c.*] *these Anthems shall be sung or said.*

CHRIST our passover is sacrificed for us: therefore let us keep the feast;

Not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 *Cor.* 5. 7.

CHRIST being raised from the dead, dieth no more: death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. *Rom.* 6. 9.

CHRIST is risen from the dead: and become the first fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For

For as in Adam all die: even so in Christ shall all be made alive. 1 *Cor.* 15. 20.

Glory be to the Father, and to the Son: and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Collect.

ALMIGHTY God, who thro' thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech thee, that as by thy special grace preventing us, thou dost put in our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. Col. 3. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked sometime, when ye lived in them.

The Gospel. St. John 20. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did out-run Peter, and came first to the sepulchre; and he stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Monday in Easter-week.

The Collect.

ALMIGHTY God, who thro' thy only-begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the Holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts 10. 34.

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of

of perſons; but in every nation, he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt; (he is Lord of all;) that word (I ſay) ye know, which was publiſhed throughout all Judea, and began from Galilee, after the Baptiſm which John preached: How God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power; who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem; whom they ſlew, and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to all the people, but unto witneſſes choſen before of God, even to us, who did eat and drink with him after he roſe from the dead. And he commanded us to preach unto the people, and to teſtify that it is he who was ordained of God to be the judge of quick and dead. To him give all the prophets witneſs, that through his Name, whoſoever believeth in him ſhall receive remiſſion of ſins.

The Goſpel. St. Luke 24. 13.

BEHOLD, two of his diſciples went that ſame day to a village called Emmaus, which was from Jeruſalem about threeſcore furlongs. And they talked together of all theſe things which had happened. And it came to paſs, that while they communed together, and reaſoned, Jeſus himſelf drew near, and went with them. But their eyes were holden, that they ſhould not know him. And he ſaid unto them, What manner of communications are theſe, that ye have one to another, as ye walk and are ſad? And the one of them, whoſe name was Cleopas, anſwering, ſaid unto him; Art thou only a ſtranger in Jeruſalem, and haſt not known the things which are come to paſs there in theſe days? And he ſaid unto them, What things? And they ſaid unto him, Concerning Jeſus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief prieſts and our rulers delivered him to be condemned to death, and have crucified him. But we truſted that it had been he who ſhould have redeemed Iſrael: and beſide all this, to-day is the third day ſince theſe things were done. Yea, and certain women alſo of our company made us aſtoniſhed, who were early at the ſepulchre; and when they found not his body, they came, ſaying, that they had alſo ſeen a viſion of angels, which ſaid that he was alive. And certain of them who were with us went to the ſepulchre, and found it even ſo as the women had ſaid; but him they ſaw not. Then he ſaid unto them, O fools, and ſlow of heart to believe all that the prophets had ſpoken! ought not Chriſt to have ſuffered theſe things, and to enter into his glory? And beginning at Moſes, and all the prophets, he expounded unto them in all the Scriptures the things concerning himſelf. And they drew nigh unto the village whither they went; and he made as though he would have gone further: but they conſtrained him, ſaying, Abide with us; for it is towards evening, and the day is far ſpent. And he went in to tarry with them. And it came to paſs, as he ſat at meat with them, he took bread, and bleſſed it, and brake, and

and gave to them. And their eyes were opened, And they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter-week

The Collect.

ALMIGHTY God, who thro' thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts 13. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

The Gospel. St. Luke 24. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they

they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John 5. 4.

WHATSOEVER is born of God overcometh the world and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath not life.

The Gospel. St. John 20. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said

id this, he breathed on them, d faith unto them, Receive ye e Holy Ghoft. Whofe-foever s ye remit, they are remitted nto them; and whofe-foever s ye retain, they are retained.

The second Sunday after Easter.

The Collect.

ALMIGHTY God, who haft given thine only Son to be nto us both a facrifice for fin, d alfo an enfample of godly life; ive us grace, that we may al-ays moft thankfully receive at his ineftimable benefit, and fo daily endeavour ourfelves to llow the bleffed fteps of his oft holy life, through the fame fus Chrift our Lord. *Amen.*

The Epiftle. 1 St. Peter 2. 19.

THIS is thank-worthy, if a man for confcience toward od endure grief, fuffering rongfully. For what glory is , if when ye be buffeted for our faults, ye fhall take it pa-ently? But if when ye do well, nd fuffer for it, ye take it pa-ently; this is acceptable with od. For even hereunto were e called: becaufe Chrift alfo ffered for us, leaving us an ex-mple, that ye fhould follow his eps: Who did no fin, neither as guile found in his mouth: Who, when he was reviled, re-iled not again; when he fuffer-d, he threatened not; but com-itted himfelf to him that judg-th righteoufly: Who his own-lf bare our fins in his own body n the tree; that we being dead o fins, fhould live unto righte-nfnefs: by whofe ftripes ye were ealed. For ye were as fheep oing aftray; but are now re-urned unto the Shepherd and ifhop of your fouls.

The Gofpel. St. John 10. 11.

JESUS faid, I am the good fhepherd: the good fhepherd giveth his life for the fheep. But he that is an hireling, and not the fhepherd, whofe own the fheep are not, feeth the wolf coming, and leaveth the fheep, and fleeth; and the wolf catch-eth them, and fcattereth the fheep. The hireling fleeth, be-caufe he is an hireling, and car-eth not for the fheep. I am the good fhepherd, and know my fheep, and am known of mine. As the Father knoweth me, even fo know I the Father: and I lay down my life for the fheep. And other fheep I have, which are not of this fold; them alfo I muft bring, and they fhall hear my voice; and there fhall be one fold, and one fhepherd.

The third Sunday after Easter.

The Collect.

ALMIGHTY God, who fhew-eft to them that be in error the light of thy truth, to the in-tent that they may return into the way of righteoufnefs; Grant unto all them that are admitted into the fellowfhip of Chrift's Religion, that they may efchew thofe things that are contrary to their profeffion, and follow all fuch things as are agreeable to the fame, through our Lord Je-fus Chrift. *Amen.*

The Epiftle. 1 St. Peter 2. 11.

DEARLY beloved, I befeech you as ftrangers and pil-grims, abftain from fleflily luffs, which war againft the foul; having your converfation ho-neft among the Gentiles; that whereas they fpeak againft you as evil doers, they may by your good works, which they fhall behold, glorify God in the day of vifitation. Submit yourfelves to every ordinance of man for the Lord's fake; whether it be to the King, as fupreme; or unto governors, as unto them that are fent by him, for the

punifhment

punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

The Gospel. S. John 16. 16.

JESUS said to his disciples, A little while and ye shall not see me; and again, a little while and ye shall see me; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

The fourth Sunday after Easter.

The Collect.

O Almighty God, who alone canst order the unruly wills and affections of sinful men: Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found, through Jesus Christ our Lord. *Amen.*

The Epistle. St. James 1. 17.

EVERY good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted Word, which is able to save your souls.

The Gospel. St. John 16. 5.

JESUS said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me: Of righteousness, because I go to my Father, and ye see me no more: Of judgment, because the prince

of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore said I, That he shall take of mine, and shall shew it unto you.

The fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle. St. James 1. 22.

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein: he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. St. John 16. 23.

VERILY, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, That I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: Again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure, that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The Ascension Day.

The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe the only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind

mind thither aſcend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

For the Epiſtle. Acts I. 1.

THE former treatiſe have I made, O Theophilus, of all that Jeſus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghoſt had given commandments unto the Apoſtles whom he had choſen: To whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs; being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God: And being aſſembled together with them, commanded them, that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, ſaith he, Ye have heard of me. For John truly baptized with water, but ye ſhall be baptized with the Holy Ghoſt not many days hence. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael? And he ſaid unto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his own power. But ye ſhall receive power after that the Holy Ghoſt is come upon you; and ye ſhall be witneſſes unto me, both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt part of the earth. And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight. And while they looked ſtedfaſtly toward heaven, as he went up, behold, two men ſtood by them in white apparel; which alſo ſaid, Ye men of Galilee, why ſtan ye gazing up into heaven? Th ſame Jeſus which is taken u from you into heaven, ſhall come in like manner, as ye hav ſeen him go into heaven.

The Goſpel. St Mark 16. 14.

JESUS appeared unto the el ven as they ſat at meat, an upbraided them with their ur belief and hardneſs of heart, be cauſe they believed not ther which had ſeen him after h was riſen. And he ſaid unt them, Go ye into all the world and preach the Goſpel to ever creature. He that believeth, an is baptized, ſhall be ſaved; bu he that believeth not, ſhall b damned. And theſe ſigns ſha follow them that believe: I my Name ſhall they caſt ou devils; they ſhall ſpeak wit new tongues; they ſhall tak up ſerpents; and if they drin any deadly thing, it ſhall no hurt them; they ſhall lay hand on the ſick, and they ſhall re cover. So then after the Lor had ſpoken unto them, he wa received up into heaven, and ſa on the right hand of God. An they went forth, and preache every where, the Lord workin with them, and confirming th word with ſigns following.

Sunday after Aſcenſion Day.

The Collect.

O GOD the King of glory, wh haſt exalted thine only So Jeſus Chriſt with great triumph unto thy kingdom in heaven We beſeech thee, leave us no comfortleſs; but ſend to us thin Holy Ghoſt to comfort us, an exalt us unto the ſame plac whither our Saviour Chriſt i gone before, who liveth an reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

Th

The Epiſtle. 1 St. Peter 4. 7.

THE end of all things is at hand; be ye therefore ſober, and watch unto prayer. And above all things have fervent charity among yourſelves: for charity ſhall cover the multitude of ſins. Uſe hoſpitality one to another without grudging. As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God. If any man ſpeak, let him ſpeak as the oracles of God: if any man miniſter, let him do it as of the ability which God giveth; that God in all things may be glorified through Jeſus Chriſt; to whom be praiſe and dominion for ever and ever. Amen.

The Goſpel. St. John 15. 26.

WHEN the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning. Theſe things have I ſpoken unto you, that ye ſhould not be offended. They ſhall put you out of the ſynagogues: yea, the time cometh, that whoſoever killeth you, will think that he doeth God ſervice. And theſe things will they do unto you, becauſe they have not known the Father, nor me: but theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them.

WHIT-SUNDAY.

The Collect.

GOD, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy Holy Spirit; grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, world without end. *Amen.*

For the Epiſtle. Acts 2. 1.

WHEN the day of Pentecoſt was fully come, they were all with one accord in one place: And ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting. And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them: and they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jeruſalem Jews, devout men, out of every nation under heaven. Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language. And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus and Aſia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and ſtrangers of Rome, Jews and Proſelytes, Cretes and Arabians, we do hear them ſpeak in our tongues the wonderful works of God.

The Goſpel. St. John 14. 15.

JESUS ſaid unto his diſciples, If ye love me, keep my commandments: And I will pray the Father, and he ſhall give

give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father; and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear, is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have to you before it come to pass, th when it is come to pass, might believe. Hereafter I w not talk much with you: for t prince of this world cometh, a hath nothing in me. But th the world may know that I lo the Father; and as the Fath gave me commandment, even I do.

Monday in Whitsun-week.

The Collect.

GOD, who as at this ti didst teach the hearts of t faithful people, by the sendi to them the light of thy H Spirit; Grant us by the sa Spirit to have a right judgm in all things, and evermore to r joice in his holy comfort, throu the merits of Christ Jesus o Saviour; who liveth and reign with thee in the unity of t same Spirit, one God, wo without end. *Amen.*

For the Epistle. Acts 10. 34

THEN Peter opened mouth and said, Of a tru I perceive that God is no r pecter of persons; but in eve nation he that feareth him, a worketh righteousness, is a cepted with him. The wo which God sent unto the ch dren of Israel, preaching pe by Jesus Christ (he is Lord all;) that word, I say, ye kno which was published throu out all Judea, and began fr Galilee, after the baptism wh John preached: How God nointed Jesus of Nazareth w the Holy Ghost, and with pow who went about doing go and healing all that were o pressed of the devil: for G was with him. And we are w nesses of all things which he d both in the land of the Jews, a in Jerusalem; whom they sl

d hanged on a tree: Him God ised up the third day, and ewed him openly; not to all e people, but unto witnesses osen before of God; even to who did eat and drink with m after he rose from the dead. nd he commanded us to preach nto the people, and to testify at it is he which was ordain- of God to be the Judge of uick and dead. To him give l the prophets witness, that rough his Name, whosoever elieveth in him, shall receive mission of sins. While Peter t spake these words, the Holy host fell on all them who ard the word. And they of e circumcision, who believed, ere astonished, as many as me with Peter, because that n the Gentiles also was poured t the gift of the Holy Ghost: or they heard them speak with ngues, and magnify God. hen answered Peter, Can any an forbid water, that these ould not be baptized, who ve received the Holy Ghost as ell as we? And he command- them to be baptized in the ame of the Lord. Then prayed ey him to tarry certain days.

The Gospel. St. John 3. 16.

GOD so loved the world, that he gave his only-begotten on, that whosoever believeth him, should not perish, but ve everlasting life. For God nt not his Son into the world condemn the world, but that e world through him might saved. He that believeth on m, is not condemned: but he at believeth not, is condemn- already; because he hath not lieved in the Name of the ly-begotten Son of God. And is is the condemnation, That ht is come into the world, d men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light; neither cometh to the light lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God

Tuesday in Whitsun-week.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 8. 14.

WHEN the Apostles, who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them; only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

The Gospel. St. John 10. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep: To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them

them out. And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him; for they know his voice: and a ſtranger will they not follow; but will flee from him; for they know not the voice of ſtrangers. This parable ſpake Jeſus unto them: but they underſtood not what things they were which he ſpake unto them. Then ſaid Jeſus unto them again; Verily, verily, I ſay unto you, I am the door of the ſheep: all that ever came before me are thieves and robbers; but the ſheep did not hear them. I am the door; by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture. The thief cometh not but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have it more abundantly.

TRINITY-SUNDAY.

The Collect.

ALMIGHTY and everlaſting God, who haſt given unto us thy ſervants grace by the confeſſion of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majeſty to worſhip the Unity; We beſeech thee, that thou wouldeſt keep us ſtedfaſt in this faith, and evermore defend us from all adverſities, who liveſt and reigneſt, one God, world without end. *Amen.*

For the Epiſtle. Rev. 4. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the firſt voice which I heard, was as it were of a trumpet talking with me; which ſaid, Come up hither, and I will ſhew thee things which muſt be hereafter. And immediately I was in the Spirit; and behold, a throne was ſet in heaven, and one ſat on the throne and he that ſat was to look upon like a jaſper and a ſardine ſtone; and there was a rainbow round about the throne, in ſight like unto an emerald. And round about the throne were four and twenty ſeats; and upon the ſeats I ſaw four and twenty elders ſitting, clothed in white raiment; and they had on their heads crowns of gold: and out of the throne proceeded lightnings, and thunderings, and voices. And there were ſeven lamps of fire burning before the throne, which are the ſeven Spirits of God. And before the throne, there was a ſea of glaſs, like unto chryſtal: And in the midſt of the throne and round about the throne, were four beaſts full of eyes before and behind: and the firſt beaſt was like a lion, and the ſecond beaſt like a calf, and the third beaſt had a face as a man, and the fourth beaſt was like a flying eagle. And the four beaſts had each of them ſix wings about him; and they were full of eyes within: and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when thoſe beaſts give glory, and honour, and thanks to him that ſat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever, and caſt their crowns before the throne, ſaying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are and were created.

The Goſpel. St. John 3. 1.

THERE was a man of the Phariſees, named Nicodemus, a ruler of the Jews: the ſame

ame came to Jesus by night, nd said unto him, Rabbi, we now that thou art a teacher ome from God: for no man an do these miracles, that thou oest, except God be with him, esus answered and said unto im, Verily, verily I say unto nee, Except a man be born a- ain, he cannot see the kingdom f God. Nicodemus saith unto im, How can a man be born hen he is old? can he enter the econd time into his mother's vomb, and be born? Jesus an- vered, Verily, verily I say unto nee, Except a man be born of vater, and of the Spirit, he can- ot enter into the kingdom of God. That which is born of ne flesh, is flesh; and that which born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind loweth where it listeth, and hou hearest the sound thereof, ut canst not tell whence it ometh, and whither it goeth; o is every one that is born of he Spirit, Nicodemus answer- d and said unto him, How can hese things be? Jesus answer- d and said unto him, Art thou a haster of Israel, and knowest ot these things? Verily, verily I ay unto thee, We speak that Ye do know, and testify that Ye have seen; and ye receive ot our witness. If I have told ou earthly things, and ye be- eve not; how shall ye believe, I tell you of heavenly things? And no man hath ascended up o heaven, but he that came down from heaven, even the on of man, who is in heaven. And as Moses lifted up the ser- ent in the wilderness, even so must the Son of man be lifted p: that whosoever believeth n him, should not perish, but ave eternal life.

The first Sunday after Trinity.

The Collect.

O GOD, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John 4. 7.

BELOVED, let us love one another: for love is of God, and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judge-

ment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: he that feareth, is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he who loveth God, love his brother also.

The Gospel. S. Luke 16. 19.

THERE was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar, named Lazarus, who was laid at his gate full of sores, and desiring to be fed with the crumbs, which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said I pray thee therefore, father that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The second Sunday after Trinity.

The Collect.

O LORD, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us we beseech thee, under the protection of thy good providence and make us to have a perpetual fear and love of thy holy Name through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John 3. 13.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and

d in truth. And hereby we now that we are of the truth, d ſhall aſſure our hearts be- re him. For if our heart con- mn us, God is greater than r heart, and knoweth all ings. Beloved, if our heart ndemn us not, then have we nfidence towards God. And hatſoever we aſk, we receive him, becauſe we keep his mmandments, and do thoſe ings that are pleaſing in his ht. And this is his command- ent, That we ſhould believe the Name of his Son Jeſus hriſt, and love one another, as gave us commandment. And that keepeth his command- ents, dwelleth in him, and he him: and hereby we know at he abideth in us, by the irit which he hath given us.

The Goſpel. St. Luke 14. 16.

CERTAIN man made a great ſupper, and bade many; d ſent his ſervant at ſupper- ne to ſay to them that were iden, Come, for all things are w ready. And they all with e conſent began to make ex- ſe. The firſt ſaid unto him, I ve bought a piece of ground, d I muſt needs go and ſee it; pray thee have me excuſed: id another ſaid, I have bought e yoke of oxen, and I go to ove them; I pray thee have excuſed: And another ſaid, ave married a wife, and there- e I cannot come. So that ſer- nt came, and ſhewed his lord ſe things. Then the maſter the houſe, being angry, ſaid his ſervant, Go out quickly o the ſtreets and lanes of the y, and bring in hither the r, and the maimed, and the t, and the blind. And the ſer- t ſaid, Lord, it is done as u haſt commanded, and yet re is room. And the lord ſaid unto the ſervant, Go out into the highways and hedges, and compel them to come in, that my houſe may be filled: For I ſay unto you, That none of thoſe men which were bidden, ſhall taſte of my ſupper.

The third Sunday after Trinity.

The Collect.

O LORD, we beſeech thee mercifully to hear us; and grant that we, to whom thou haſt given an hearty deſire to pray, may by thy mighty aid be defended and comforted in all dangers and adverſities, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 St. Pet. 5. 5.

ALL of you be ſubject one to another, and be clothed with humility: for God reſiſteth the proud, and giveth grace to the humble. Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time; caſting all your care upon him, for he careth for you. Be ſober, be vigilant; becauſe your adverſary the devil, as a roaring lion, walketh about ſeeking whom he may devour: whom reſiſt ſtedfaſt in the faith; knowing that the ſame afflictions are accompliſhed in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you. To him be glory and dominion for ever and ever. Amen.

The Goſpel. St. Luke 15. 1.

THEN drew near unto him all the Publicans and ſinners for to hear him. And the Phariſees and ſcribes murmured, ſaying, This man receiveth ſinners, and eateth with them. And he ſpake this parable unto them,

saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The Epistle. Rom. 8. 18.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons o God. For the creature was mad subject to vanity, not willingly but by reason of him who hat subjected the same in hope: be cause the creature itself also sha be delivered from the bondag of corruption, into the glorious liberty of the children of God For we know that the whol creation groaneth, and travaileth in pain together until now: An not only they, but ourselves also which have the first-fruits of th Spirit, even we ourselves groa within ourselves, waiting fo the adoption, to wit, the re demption of our body.

The Gospel. St. Luke 6. 36.

BE ye therefore merciful, a your Father also is mercifu Judge not, and ye shall not b judged: condemn not, and y shall not be condemned: for give, and ye shall be forgiven give, and it shall be given unt you; good measure, presse down, and shaken together, an running over, shall men give in to your bosom. For with th same measure that ye mete with al, it shall be measured to yo again. And he spake a parab unto them; Can the blind lea the blind? shall they not bot fall into the ditch? The disciple is not above his master; bu every one that is perfect shall b as his master. And why behold est thou the mote that is in th brother's eye, but perceivest n the beam that is in thine ow eye? Either how canst thou s to thy brother, Brother, let m pull out the mote that is in thi eye, when thou thyself behold est not the beam that is in thi own eye? Thou hypocrite, ca out first the beam out of thi own eye, and then shalt th see clearly to pull out the mo that is in thy brother's eye.

The fifth Sunday after Trinity.

The Collect.

GRANT, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 St. Peter 3. 8.

BE ye all of one mind, having compaſſion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwiſe, bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing. For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile: let him eſchew evil, and do good; let him ſeek peace, and enſue it.

For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is againſt them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye ſuffer for righteouſneſs ſake, happy are ye: and be not afraid of their terror, neither be troubled; but ſanctify the Lord God in your hearts.

The Goſpel. St. Luke 5. 1.

IT came to paſs, that as the people preſſed upon him to hear the word of God, he ſtood by the lake of Gennesareth, and ſaw two ſhips ſtanding by the lake; but the fiſhermen were gone out of them, and were waſhing their nets. And he entered into one of the ſhips, which was Simon's, and prayed him that he would thruſt out a little from the land: and he ſat down, and taught the people out of the ſhip. Now when he had left ſpeaking, he ſaid unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon anſwering, ſaid unto him, Maſter, we have toiled all the night, and have taken nothing; nevertheleſs, at thy word I will let down the net. And when they had this done, they incloſed a great multitude of fiſhes, and their net brake. And they beckoned unto their partners which were in the other ſhip, that they ſhould come and help them. And they came, and filled both the ſhips, ſo that they began to ſink. When Simon Peter ſaw it, he fell down at Jeſus' knees, ſaying, Depart from me, for I am a ſinful man, O Lord. For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken; and ſo was alſo James and John the ſons of Zebedee, which were partners with Simon. And Jeſus ſaid unto Simon, Fear not, from henceforth thou ſhalt catch men. And when they had brought their ſhips to land, they forſook all, and followed him.

The ſixth Sunday after Trinity.

The Collect.

O GOD, who haſt prepared for them that love thee, ſuch good things that paſs man's underſtanding; Pour into our hearts ſuch love toward thee, that we loving thee above all things, may obtain thy promiſes, which exceed all that we can deſire, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Romans 6. 3.

KNOW ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore we are buried with him by baptiſm into

death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God, through Jesus Christ our Lord.

The Gospel. St Matth. 5. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there remembereſt that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The seventh Sunday after Trinity.

The Collect.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and keep thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Romans 6. 19.

I SPEAK after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. St. Mark 8. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now

now been with me three days, nd have nothing to eat: And f I fend them away faſting to heir own houſes, they will faint y the way; for divers of them ame from far. And his diſciples nſwered him, From whence an a man ſatisfy theſe men vith bread here in the wilder- eſs? And he aſked them, How nany loaves have ye? And they aid, Seven. And he command- d the people to ſit down on the round: And he took the ſeven oaves, and gave thanks, and rake, and gave to his diſciples o ſet before them; and they id ſet them before the people. And they had a few ſmall fiſhes; nd he bleſſed, and commanded o ſet them alſo before them. So ney did eat, and were filled: nd they took up of the broken eat that was left, ſeven baſkets. And they that had eaten were bout four thouſand. And he ent them away.

The eighth Sunday after Trinity.

The Collect.

O GOD, whoſe never failing providence ordereth all hings both in heaven and earth; Ve humbly beſeech thee to put way from us all hurtful things, nd to give us thoſe things which e profitable for us, through eſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 8. 12.

BRETHREN, we are debtors, not to the fleſh, to live after he fleſh: For if ye live after the eſh, ye ſhall die; but if ye hrough the Spirit do mortify he deeds of the body, ye ſhall ive. For as many as are led by he Spirit of God, they are the ons of God. For ye have not eceived the ſpirit of bondage gain to fear; but ye have re- eived the ſpirit of adoption, whereby we cry, Abba, Father. The Spirit itſelf beareth witneſs with our ſpirit, that we are the children of God: And if chil- dren, then heirs; heirs of God, and joint-heirs with Chriſt: if ſo be that we ſuffer with him, that we may be alſo glorified together.

The Goſpel. St. Matth. 7. 13.

BEWARE of falſe prophets, which come to you in ſheep's clothing, but inwardly they are ravening wolves. Ye ſhall know them by their fruits: Do men gather grapes of thorns, or figs of thiſtles? Even ſo every good tree bringeth forth good fruit; but a corrupt tree bring- eth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and caſt into the fire. Wherefore by their fruits ye ſhall know them. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the king- dom of heaven; but he that doeth the will of my Father who is in heaven.

The ninth Sunday after Trinity.

The Collect.

GRANT to us, Lord, we beſeech thee, the Spirit to think and do always ſuch things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. 10. 1.

BRETHREN, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea; and were all baptized unto Moſes in the cloud, and in the ſea; and did all eat the ſame ſpiritual meat, and did all drink

the same spiritual drink: (for they drank of that spiritual rock that followed them; and that rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them: as it is written, The people sat down to eat and to drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. St. Luke 16. 1.

JESUS said unto his disciples, There was a certain rich man who had a steward; and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from m the stewardship: I cannot dig to beg I am ashamed. I am re solved what to do, that whe I am put out of the stewardship they may receive me into thei houses. So he called every on of his lord's debtors unto him and said unto the first, Hov much owest thou unto my lord And he said, An hundred mea sures of oil. And he said unt him, Take thy bill, and sit dow quickly, and write fifty. The said he to another, and hov much owest thou? And he said An hundred measures of wheat And he said unto him, Take th bill, and write fourscore. An the lord commended the unjus steward, because he had don wisely: for the children of thi world are in their generatio wiser than the children of light And I say unto you, Make t yourselves friends of the mam mon of unrighteousness; tha when ye fail, they may receiv you into everlasting habitations.

The tenth Sunday after Trinity.

The Collect.

LET thy merciful ears, O Lord, be open to the prayer of thy humble servants; and that they may obtain their peti tions, make them to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 12. 1.

CONCERNING spiritual gifts brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost.

Now

Now there are diverſities of gifts, but the ſame Spirit. And there are differences of adminiſtrations, but the ſame Lord. And there are diverſities of operations, but it is the ſame God, who worketh all in all. But the manifeſtation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wiſdom; to another the word of knowledge by the ſame Spirit; to another faith by the ſame Spirit; to another the gifts of healing by the ſame Spirit; to another the working of miracles; to another prophecy; to another diſcerning of ſpirits; to another divers kinds of tongues; to another the interpretation of tongues. But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will.

The Goſpel. St. Luke 19. 41.

AND when he was come near, he beheld the city, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground, and thy children within thee: and they ſhall not leave in thee one ſtone upon another; becauſe thou kneweſt not the time of thy viſitation. And he went into the temple, and began to caſt out them that ſold therein, and them that bought, ſaying unto them, It is written, My houſe is the houſe of prayer: but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Collect.

O GOD, who declareſt thy Almighty power moſt chiefly in ſhewing mercy and pity; Mercifully grant unto us ſuch a meaſure of thy grace, that we running the way of thy commandments, may obtain thy gracious promiſes, and be made partakers of thy heavenly treaſure, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. 15. 1.

BRETHREN, I declare unto you the Goſpel which I preached unto you, which alſo ye have received, and wherein ye ſtand; by which alſo ye are ſaved, If ye keep in memory what I preached unto you, unleſs ye have believed in vain. For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins, according to the Scriptures; and that he was buried; and that he roſe again the third day, according to the Scriptures; and that he was ſeen of Cephas, then of the twelve: After that he was ſeen of above five hundred brethren at once; of whom the greater part remain unto this preſent; but ſome are fallen aſleep: After that he was ſeen of James; then of all the Apoſtles: and laſt of all he was ſeen of me alſo, as of one born out of due time: For I am the leaſt of the Apoſtles, that am not meet to be called an Apoſtle, becauſe I perſecuted the Church of God. But by the grace of God I am what I am: and his grace, which was beſtowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I, or they, ſo we preach, and ſo ye believed.

The Gospel. St. Luke 18. 9.

JESUS spake this parable unto certain which trusted in themselves, that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself; God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The twelfth Sunday after Trinity.

The Collect.

ALMIGHTY and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

The Epistle. 2 Cor. 3. 4.

SUCH trust have we through Christ to God-ward: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gospel. St. Mark 7. 31.

JESUS departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

The thirteenth Sunday after Trinity.

The Collect.

ALMIGHTY and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee

thee in this life, that we fail not finally to attain thy heavenly promiſes, through the merits of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Gal. 3. 16.

TO Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one, And to thy ſeed, which is Chriſt. And this I ſay, That the covenant that was confirmed before of God in Chriſt, the law, which was four hundred and thirty years after, cannot diſannul, that it ſhould make the promiſe of none effect. For if the inheritance be of the law, it is no more of promiſe; but God gave it to Abraham by promiſe. Wherefore then ſerveth the law? It was added becauſe of tranſgreſſions, till the ſeed ſhould come, to whom the promiſe was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then againſt the promiſes of God? God forbid: for if there had been a law given, which could have given life, verily righteouſneſs ſhould have been by the law. But the Scripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.

The Goſpel. St. Luke 10. 23.

BLESSED are the eyes which ſee the things that ye ſee. For I tell you, That many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them. And behold, a certain lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life? He ſaid unto him, What is written in the law? How readeſt thou? And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind; and thy neighbour as thyſelf. And he ſaid unto him, Thou haſt anſwered right; this do, and thou ſhalt live. But he willing to juſtify himſelf, ſaid unto Jeſus, And who is my neighbour? And Jeſus anſwering, ſaid, A certain man went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded him; and departed, leaving him half dead. And by chance there came down a certain prieſt that way, and when he ſaw him, he paſſed by on the other ſide. And likewiſe a Levite, when he was at the place, came and looked on him, and paſſed by on the other ſide. But a certain Samaritan, as he journeyed, came where he was; and when he ſaw him, he had compaſſion on him, and went to him, and bound up his wounds, pouring in oil and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the hoſt, and ſaid unto him, Take care of him; and whatſoever thou ſpendeſt more, when I come again, I will repay thee. Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the thieves? And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go, and do thou likewiſe.

The fourteenth Sunday after Trinity.

The Collect.

ALMIGHTY and everlaſting God, give unto us the increaſe of faith, hope, and charity;

and that we may obtain that which thou doſt promiſe, make us to love that which thou doſt command, through Jeſus Chriſt our Lord *Amen.*

The Epiſtle. Gal. 5. 16.

I SAY then, Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh; and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the fleſh are manifeſt, which are theſe, Adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they who do ſuch things ſhall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance: againſt ſuch there is no law. And they that are Chriſt's have crucified the fleſh, with the affections and luſts.

The Goſpel. St Luke 17. 11.

AND it came to paſs, as Jeſus went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who ſtood afar off. And they lifted up their voices, and ſaid, Jeſus, Maſter, have mercy on us. And when he ſaw them, he ſaid unto them, Go, ſhew yourſelves unto the prieſts. And it came to paſs, that as they went, they were cleanſed. And one of them, when he ſaw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jeſus anſwering, ſaid, Were there not ten cleanſed? but where are the nine? There are not found that returned to give glory to God, ſave this ſtranger. And he ſaid unto him, Ariſe, go thy way, thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

The Collect.

KEEP, we beeſech thee, O Lord, thy Church with thy perpetual mercy: And becauſe the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our ſalvation, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Gal 6. 11.

YE ſee how large a letter I have written unto you with mine own hand. As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution for the croſs of Chriſt. For neither they themſelves who are circumciſed keep the law; but deſire to have you circumciſed, that they may glory in your fleſh. But God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world. For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature. And as many as walk according to this rule, peace be on them and mercy, and upon the Iſrael of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jeſus

Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel. St. Matth. 6. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? consider the lilies of the field how they grow: they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

The sixteenth Sunday after Trinity.

The Collect.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians 3. 13.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

The Gospel. St. Luke 7. 11.

AND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord

saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still;) and he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, that a great prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The seventeenth Sunday after Trinity.

The Collect.

LORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The Epistle Ephesians 4. 1.

I THEREFORE the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. St. Luke 14. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him, who had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go, and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 1. 4.

I THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him in all utterance,

terance, and in all knowledge; even as the teſtimony of Chriſt was confirmed in you: ſo that ye come behind in no gift: waiting for the coming of our Lord Jeſus Chriſt, who ſhall alſo confirm you unto the end; that ye may be blameleſs in the day of our Lord Jeſus Chriſt.

The Goſpel. St. Matth. xxii. 34.

WHEN the Phariſees had heard that Jeſus had put the Sadducees to ſilence, they were gathered together. Then one of them, who was a lawyer, aſked him a queſtion, tempting him, and ſaying, Maſter, which is the great commandment in the law? Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. This is the firſt and great commandment. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thyſelf. On theſe two commandments hang all the law and the prophets. While the Phariſees were gathered together, Jeſus aſked them, ſaying, What think ye of Chriſt? whoſe ſon is he? They ſay unto him, The ſon of David. He ſaith unto them, How then doth David in Spirit call him Lord, ſaying, The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool? If David then call him Lord, how is he his ſon? And no man was able to anſwer him a word; neither durſt any man (from that day forth) aſk him any more queſtions.

The nineteenth Sunday after Trinity.

The Collect.

O GOD, foraſmuch as without thee we are not able to pleaſe thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. iv. 17.

THIS I ſay therefore, and teſtify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the underſtanding darkened, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their heart: who being paſt feeling, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs. But ye have not ſo learned Chriſt; if ſo be that ye have heard him, and have been taught by him, as the truth is in Jeſus: That ye put off concerning the former converſation, the old man, which is corrupt according to the deceitful luſts; and be renewed in the ſpirit of your mind; and that ye put on the new man, which after God is created in righteouſneſs and true holineſs. Wherefore putting away lying, ſpeak every man truth with his neighbour: for we are members one of another. Be ye angry and ſin not: let not the ſun go down upon your wrath: neither give place to the devil. Let him that ſtole, ſteal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good, to the uſe of edifying, that it may miniſter grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are ſealed unto the day of redemption. Let all bitterneſs, and wrath, and anger, and clamour, and evil-

evil-speaking be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Gospel. St. Matth. 9. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? but that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The twentieth Sunday after Trinity.

The Collect.

O ALMIGHTY and most merciful God, of thy bountiful goodness, keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

The Gospel. St. Matth. 22. 1.

JESUS said, The kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandize: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in

n to see the guests, he saw there man which had not on a wed- ing garment. And he saith un- o him, Friend, how camest thou n hither, not having a wedding- arment? And he was speech- ess. Then said the king to the ervants, Bind him hand and oot, and take him away, and ast him into outer darkness: here shall be weeping and gnash- ng of teeth. For many are call- d, but few are chosen.

The twenty-first Sunday after Trinity.

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faith- ul people, pardon and peace; hat they may be cleansed from ll their sins, and serve thee with quiet mind, through Jesus Christ our Lord. *Amen.*

The Epistle Ephes. 6. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole ar- mour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high pla- ces. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breast-plate of righteousness; and your feet shod with the pre- paration of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching there- unto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel; for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

The Gospel. St. John 4. 46.

THERE was a certain noble- man, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea in- to Galilee, he went unto him, and besought him, that he would come down, and heal his son; for he was at the point of death. Then said Jesus unto him, Ex- cept ye see signs and wonders, ye will not believe. The noble- man saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man be- lieved the word that Jesus had spoken unto him, and he went his way. And as he was now go- ing down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself be- lieved, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

The twenty-second Sunday after Trinity.

The Collect.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy

thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 1. 3.

I THANK my God upon every remembrance of you, (always in every prayer of mine for you all making request with joy) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: that ye may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. St. Matth. 18. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. But forasmuch he had not to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out and found one of his fellow-servants, who owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their Lord all that was done. Then his Lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The twenty-third Sunday after Trinity.

The Collect.

O GOD, our refuge and strength, who art the author of all godliness; Be ready, we

re beſeech thee, to hear the de-
out prayers of thy Church; and
rant that thoſe things which
re aſk faithfully, we may obtain
ffectually, through Jeſus Chriſt
ur Lord. *Amen.*

The Epiſtle. Phil. 3 17.

BRETHREN, be followers to-
gether of me, and mark them
who walk ſo, as ye have us for
n enſample. (For many walk,
f whom I have told you often,
nd now tell you even weeping,
hat they are the enemies of the
roſs of Chriſt; whoſe end is
eſtruction, whoſe god is their
elly, and whoſe glory is their
hame, who mind earthly things.)
For our converſation is in hea-
en; from whence alſo we look
or the Saviour, the Lord Jeſus
Chriſt; who ſhall change our vile
ody, that it may be faſhioned
ike unto his glorious body, ac-
ording to the working where-
y he is able even to ſubdue all
hings unto himſelf.

The Goſpel. St. Matth. 22. 15.

THEN went the Phariſees
and took counſel how they
might entangle him in his talk.
And they ſent out unto him
their diſciples, with the Hero-
lians, ſaying, Maſter, we know
hat thou art true, and teacheſt
he way of God in truth, nei-
her careſt thou for any man:
or thou regardeſt not the per-
on of men. Tell us therefore,
What thinkeſt thou? Is it law-
ful to give tribute unto Ceſar, or
not? But Jeſus perceived their
wickedneſs, and ſaid, Why tempt
ye me, ye hypocrites? Shew me
the tribute-money. And they
brought unto him a peny. And
he ſaith unto them, Whoſe is
this image and ſuperſcription?
They ſay unto him, Ceſar's.
Then ſaith he unto them, Ren-
der therefore unto Ceſar, the
things which are Ceſar's; and
unto God, the things that are
God's. When they had heard
theſe words, they marvelled, and
left him, and went their way.

The twenty-fourth Sunday after Trinity.

The Collect.

O LORD, we beſeech thee, ab-
ſolve thy people from their
offences; that through thy boun-
tiful goodneſs we may all be de-
livered from the bands of thoſe
ſins, which by our frailty we
have committed. Grant this,
O heavenly Father, for Jeſus
Chriſt's ſake, our bleſſed Lord
and Saviour. *Amen.*

The Epiſtle. Col. 1. 3.

WE give thanks to God, and
the Father of our Lord
Jeſus Chriſt, praying always for
you, ſince we heard of your
faith in Chriſt Jeſus, and of the
love which ye have to all the
ſaints; for the hope which is laid
up for you in heaven, whereof
ye heard before in the word of
the truth of the Goſpel; which
is come unto you, as it is in all
the world, and bringeth forth
fruit, as it doth alſo in you, ſince
the day ye heard of it, and knew
the grace of God in truth. As
ye alſo learned of Epaphras, our
dear fellow ſervant, who is for
you a faithful miniſter of Chriſt;
who alſo declared unto us your
love in the Spirit. For this cauſe
we alſo, ſince the day we heard
it, do not ceaſe to pray for you,
and to deſire that ye might be
filled with the knowledge of his
will in all wiſdom and ſpiritual
underſtanding: that ye might
walk worthy of the Lord unto
all pleaſing, being fruitful in
every good work, and increaſ-
ing in the knowledge of God;
ſtrengthened with all might ac-
cording to his glorious power,
unto

unto all patience, and long-suffering, with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. St. Matthew 9. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman, who was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment; for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The twenty-fifth Sunday after Trinity.

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. 23. 5.

BEHOLD, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, who brought up the children of Israel out of the land of Egypt; but, The Lord liveth, who brought up and who led the seed of the house of Israel out of the north country, and from all countries whither I had driven them: and they shall dwell in their own land.

The Gospel. St. John 6. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, who hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much

uch as they would. When they ere filled, he ſaid unto his diſ- ples, Gather up the fragments at remain, that nothing be t. Therefore they gathered em together, and filled twelve ſkets with the fragments of e five barley-loaves, which mained over and above unto em that had eaten. Then thoſe en, when they had ſeen the iracle that Jeſus did, ſaid, This of a truth that prophet that ould come into the world.

If there be any more Sundays before Advent-Sunday, the Service of ſome of thoſe Sundays that were omitted after the Epiphany, ſhall be taken in to ſupply ſo many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this laſt Collect, Epiſtle, and Goſpel, ſhall always be uſed upon the Sunday next before Advent.

Saint Andrew's *Day.*

The Collect.

ALMIGHTY God, who didſt give ſuch grace unto thy ly Apoſtle Saint Andrew, that readily obeyed the calling of y Son Jeſus Chriſt, and folwed him without delay; Grant to us all, that we being called thy holy Word, may forthith give up ourſelves obedi- tly to fulfil thy holy Comandments, through the ſame ſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 10. 9.

F thou ſhalt confeſs with thy mouth the Lord Jeſus, and alt believe in thine heart, that od hath raiſed him from the ad, thou ſhalt be ſaved. For ith the heart man believeth to righteouſneſs, and with e mouth confeſſion is made to ſalvation. For the Scripture th, Whoſoever believeth on m ſhall not be aſhamed. For there is no difference between the Jew and the Greek: for the ſame Lord over all is rich unto all that call upon him. For whoſoever ſhall call upon the Name of the Lord ſhall be ſaved. How then ſhall they call on him, in whom they have not believed? And how ſhall they believe in him, of whom they have not heard? And how ſhall they hear without a preacher? And how ſhall they preach, except they be ſent? As it is written, How beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things? But they have not all obeyed the Goſpel: for Eſais ſaith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God. But I ſay, Have they not heard? Yes verily; their ſound went into all the earth, and their words unto the ends of the world. But I ſay, Did not Iſrael know? Firſt Moſes ſaith, I will provoke you to jealouſy by them that are no people, and by a fooliſh nation I will anger you. But Eſaias is very bold, and ſaith, I was found of them that ſought me not; I was made manifeſt unto them that aſked not after me. But to Iſrael he ſaith, All day long I have ſtretched forth my hands unto a diſobedient and gainſaying people.

The Goſpel. St. Matth. 4. 18.

JESUS walking by the ſea of Galilee, ſaw two brethren, Simon called Peter, and Andrew his brother, caſting a net into the ſea (for they were fiſhers;) And he ſaith unto them, Follow me, and I will make you fiſhers of men. And they ſtraightway left their nets, and followed him. And going on from thence he ſaw other two brethren,

brethren, James the ſon of Zebedee, and John his brother, in a ſhip with Zebedee their father, mending their nets; and he called them: and they immediately left the ſhip and their father, and followed him.

Saint Thomas *the Apoſtle.*

The Collect.

ALMIGHTY and everliving God, who for the more confirmation of the faith didſt ſuffer thy holy Apoſtle Thomas to be doubtful in thy Son's reſurrection; Grant us ſo perfectly, and without all doubt to believe in thy Son Jeſus Chriſt, that our faith in thy ſight may never be reproved. Hear us, O Lord, through the ſame Jeſus Chriſt, to whom, with thee and the Holy Ghoſt, be all honour and glory, now and for evermore. *Amen.*

The Epiſtle. Epheſ. 2. 19.

NOW therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold of God; and are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner ſtone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom alſo ye are builded together for an habitation of God, through the Spirit.

The Goſpel. St. John 20. 24.

THOMAS, one of the twelve, called Didymus, was not with them when Jeſus came. The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe. And after eight days again his diſciples were within, and Thomas with them: Then came Jeſus the doors being ſhut, and ſtood in the midſt, and ſaid, Peace be unto you. Then ſaid he to Thomas, reach hither thy finger and behold my hands; and reach hither thy hand, and thruſt it into my ſide; and be not faithleſs, but believing. And Thomas anſwered and ſaid unto him, My Lord, and my God. Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed; bleſſed are they that have not ſeen, and yet have believed. And many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written in this book. But theſe are written that ye might believe that Jeſus is the Chriſt, the Son of God, and that believing ye might have life through his Name.

The Converſion of St. Paul.

The Collect.

O GOD, who through the preaching of the bleſſed Apoſtle Saint Paul, haſt cauſed the light of the Goſpel to ſhine throughout the world; Grant we beſeech thee, that we having his wonderful converſion in remembrance, may ſhew forth our thankfulneſs unto thee for the ſame, by following the holy doctrine which he taught, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 9. 1.

AND Saul, yet breathing out threatenings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt, and deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem. And as he journeyed

yed, he came near Damaſ-
s, and ſuddenly there ſhined
ind about him a light from
ven. And he fell to the earth,
d heard a voice ſaying unto
n, Saul, Saul, why perſecuteſt
ou me? And he ſaid, Who art
ou, Lord? And the Lord ſaid,
m Jeſus whom thou perſe-
eſt: It is hard for thee to
k againſt the pricks. And he
mbling and aſtoniſhed, ſaid,
rd, what wilt thou have me
do? And the Lord ſaid unto
n, Ariſe, and go into the city,
d it ſhall be told thee what
u muſt do. And the men
ich journeyed with him ſtood
echleſs, hearing a voice, but
ing no man. And Saul aroſe
m the earth, and when his
s were opened, he ſaw no
n; but they led him by the
nd, and brought him into Da-
ſcus. And he was three days
hout ſight, and neither did
nor drink. And there was
certain diſciple at Damaſcus,
med Ananias, and to him
the Lord in a viſion, Ana-
s. And he ſaid, Behold, I am
e, Lord. And the Lord ſaid
o him, Ariſe, and go into the
eet, which is called Straight,
enquire in the houſe of Ju-
for one called Saul of Tar-
: for behold, he prayeth, and
n ſeen in a viſion a man
med Ananias, coming in, and
tting his hand on him, that
might receive his ſight. Then
anias anſwered, Lord, I have
rd by many of this man, how
ch evil he hath done to thy
ts at Jerufalem; and here
hath authority from the chief
ſts to bind all that call on
Name. But the Lord ſaid
o him, Go thy way; for he
choſen veſſel unto me, to
my Name before the Gen-
, and kings, and the chil-
n of Iſrael; For I will ſhew
him how great things he muſt
ſuffer for my Name's ſake. And
Ananias went his way, and en-
tered into his houſe; and put-
ting his hands on him, ſaid, Bro-
ther Saul, the Lord, (even Jeſus
that appeared unto thee in the
way as thou cameſt) hath ſent
me, that thou mighteſt receive
thy ſight, and be filled with the
Holy Ghoſt. And immediately
there fell from his eyes as it had
been ſcales; and he received
ſight forthwith, and aroſe, and
was baptized. And when he had
received meat he was ſtrength-
ened. Then was Saul certain
days with the diſciples which
were at Damaſcus. And ſtraight-
way he preached Chriſt in the
ſynagogues, that he is the Son
of God. But all that heard him
were amazed, and ſaid, Is not
this he that deſtroyed them
which called on this Name in
Jeruſalem, and came hither for
that intent, that he might bring
them bound unto the chief
prieſts? But Saul increaſed the
more in ſtrength, and confound-
ed the Jews which dwelt at
Damaſcus, proving that this is
very Chriſt.

The Goſpel. St. Matth. 19. 27.

PETER anſwered and ſaid un-
to Jeſus, Behold, we have
forſaken all, and followed thee;
what ſhall we have therefore?
And Jeſus ſaid unto them, Verily
I ſay unto you, that ye which
have followed me in the rege-
neration, when the Son of man
ſhall ſit in the throne of his glo-
ry, ye alſo ſhall ſit upon twelve
thrones, judging the twelve
tribes of Iſrael And every one
that hath forſaken houſes, or
brethren, or ſiſters, or father,
or mother, or wife, or children,
or lands, for my Name's ſake,
ſhall receive an hundred-fold,
and ſhall inherit everlaſting life.
But

But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the Temple, commonly called, The Purification of Saint Mary *the Virgin.*

The Collect.

ALMIGHTY and everliving God, we humbly beseech thy Majesty, that as thy only-begotten Son was this day presented in the temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. 3. 1.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners' fire, and like fuller's sope. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

The Gospel. St. Luke 2. 2.

AND when the days of purification, according the law of Moses, were acc pliſhed, they brought him to rusalem, to present him to Lord, (as it is written in law of the Lord, Every n that openeth the womb, shal called holy to the Lord) to offer a sacrifice, accor to that which is said in the of the Lord, A pair of tur doves, or two young pige And behold, there was a in Jerusalem, whose name Simeon; and the same man just and devout, waiting for consolation of Israel: and Holy Ghost was upon him. it was revealed unto him by Holy Ghost, that he should see death, before he had seen Lord's Christ. And he cam the Spirit into the temple; when the parents brought in child Jesus, to do for him a the custom of the law, then t he him up in his arms, and b ed God, and said; Lord, now test thou thy servant depar peace, according to thy wo for mine eyes have seen thy vation; which thou hast pre ed before the face of all peo a light to lighten the Gent and the glory of thy peopl rael. And Joseph and his mo marvelled at those things w were spoken of him. And Si on blessed them, and said Mary his mother, Behold, child is set for the fall and r again of many in Israel; an a sign which shall be spoke gainst, (yea, a sword shall pi through thy own soul also) the thoughts of many h may be revealed. And t was one Anna a prophetess, daughter of Phanuel, of the of Aser; she was of a great

nd had lived with an husband
ven years from her virginity;
nd she was a widow of about
ourscore and four years; which
eparted not from the temple,
ut served God with fastings
nd prayers, night and day. And
e coming in that instant gave
hanks likewise unto the Lord,
nd spake of him to all them
hat looked for redemption in
erusalem. And when they had
erformed all things according
the law of the Lord, they re-
rned into Galilee to their own
ty Nazareth. And the child
ew and waxed strong in spirit,
led with wisdom, and the grace
God was upon him.

Saint Matthias' *Day*.

The Collect.

ALMIGHTY God, who in-
to the place of the traitor Ju-
s, didst choose thy faithful ser-
nt Matthias to be of the num-
r of the twelve Apostles;
rant that thy Church being
way preserved from false
postles, may be ordered and
ided by faithful and true pas-
rs, through Jesus Christ our
rd. *Amen*.

For the Epistle. Acts 1. 15.

N those days Peter stood up in
the midst of the disciples, and
d, (the number of the names
gether were about an hundred
d twenty;) Men and brethren,
s Scripture must needs have
en fulfilled, which the Holy
ost by the mouth of David
ke before concerning Judas,
o was guide to them that
ok Jesus: for he was number-
with us, and had obtained
rt of this ministry. Now this
n purchased a field with the
ward of iniquity; and falling
dlong, he burst asunder in the
dst, and all his bowels gushed
. And it was known unto all
the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and, His bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

The Gospel. St. Matth. 11. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in

heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

The Annunciation of the blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts; that as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection, through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah 7. 10.

MOREOVER, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; Ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign, Behold, a virgin shall conceive and bear a Son, and shall call his name Immanuel: Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

The Gospel. St. Luke 1. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David and the virgin's name was Mary And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age and this is the sixth month with her who was called barren: For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Mark's *Day*.

The Collect.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity

ity captive, and gave gifts unto
nen. (Now that he afcended,
hat is it but that he alfo de-
cended firft into the lower parts
f the earth? He that defcended
the fame alfo that afcended
p far above all heavens, that
e might fill all things.) And he
ave fome apoftles, and fome
rophets, and fome evangelifts,
nd fome paftors and teachers;
r the perfecting of the faints,
r the work of the miniftry,
r the edifying of the body of
hrift; till we all come in the
nity of the faith, and of the
nowledge of the Son of God,
nto a perfect man, unto the
eafure of the ftature of the ful-
efs of Chrift; that we hence-
rth be no more children, toffed
and fro, and carried about
ith every wind of doctrine, by
e fleight of men, and cunning
aftinefs, whereby they lie in
ait to deceive; but fpeaking
e truth in love, may grow up
to him in all things, which is
e head, even Chrift: from
hom the whole body fitly join-
together, and compacted by
at which every joint fuppli-
h, according to the effectual
orking in the meafure of eve-
part, maketh increafe of the
dy unto the edifying of itfelf
love.

The Gofpel. St. John 15. 1.

AM the true vine, and my Fa-
ther is the husbandman. Eve-
branch in me that beareth not
it, he taketh away; and eve-
branch that beareth fruit, he
rgeth it, that it may bring
th more fruit. Now ye are
an through the word which I
ve fpoken unto you. Abide in
, and I in you. As the branch
not bear fruit of itfelf, ex-
t it abide in the vine; no
re can ye, except ye abide in
. I am the vine, ye are the
branches. He that abideth in me,
and I in him, the fame bringeth
forth much fruit; for without
me ye can do nothing. If a man
abide not in me, he is caft forth
as a branch, and is withered; and
men gather them, and caft them
into the fire, and they are burn-
ed. If ye abide in me, and my
words abide in you, ye fhall afk
what ye will, and it fhall be
done unto you. Herein is my
Father glorified, that ye bear
much fruit; fo fhall ye be my
difciples. As the father hath
loved me, fo have I loved you:
continue ye in my love. If ye
keep my commandments, ye
fhall abide in my love; even as
I have kept my Father's com-
mandments, and abide in his
love. Thefe things have I fpoken
unto you, that my joy might
remain in you, and that your joy
might be full.

St. Philip *and St.* James's *Day.*

The Collect.

O ALMIGHTY God, whom
truly to know is everlafting
life; Grant us perfectly to know
thy Son Jefus Chrift to be the
way, the truth, and the life; that
following the fteps of thy holy
Apoftles, Saint Philip and Saint
James, we may ftedfaftly walk
in the way that leadeth to eter-
nal life, through the fame thy
Son Jefus Chrift our Lord. *Amen.*

The Epiftle St. James 1. 1.

JAMES, a fervant of God and
of the Lord Jefus Chrift, to
the twelve tribes which are fcat-
tered abroad, greeting. My bre-
thren, count it all joy when ye
fall into divers temptations;
knowing this, that the trying of
your faith worketh patience.
But let patience have her perfect
work, that ye may be perfect
and entire, wanting nothing. If
any of you lack wifdom, let him

aſk of God, that giveth to all men liberally, and upbraideth not, and it ſhall be given him. But let him aſk in faith, nothing wavering; for he that wavereth is like a wave of the ſea, driven with the wind, and toſſed. For let not that man think that he ſhall receive any thing of the Lord. A double-minded man is unſtable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; becauſe as the flower of the graſs he ſhall paſs away. For the ſun is no ſooner riſen with a burning heat, but it withereth the graſs, and the flower thereof falleth, and the grace of the faſhion of it periſheth: ſo alſo ſhall the rich man fade away in his ways. Bleſſed is the man that endureth temptation; for when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.

The Goſpel. St. John 14. 1.

AND Jeſus ſaid unto his diſciples, Let not your heart be troubled; ye believe in God, believe alſo in me. In my Father's houſe are many manſions; if it were not ſo, I would have told you. I go to prepare a place for you: And if I go to prepare a place for you, I will come again, and receive you unto myſelf, that where I am, there ye may be alſo. And whither I go, ye know, and the way ye know. Thomas ſaith unto him, Lord, we know not whither thou goeſt, and how can we know the way? Jeſus ſaith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye ſhould have known my Father alſo: and from henceforth ye know him, and have ſeen him. Philip ſaith unto him, Lord, ſhew us the Father, and it ſu ficeth us. Jeſus ſaith unto hi Have I been ſo long time wi you, and yet haſt thou n known me, Philip? He that ha ſeen me, hath ſeen the Fathe and how ſayeſt thou then, She us the Father? Believeſt thou n that I am in the Father, and t Father in me? The words th I ſpeak unto you, I ſpeak not myſelf: but the Father th dwelleth in me, he doeth t works. Believe me, that I a in the Father, and the Father me; or elſe believe me for t very works ſake. Verily, ver I ſay unto you, He that believe on me, the works that I d ſhall he do alſo; and great works than theſe ſhall he d becauſe I go unto my Fath And whatſoever ye ſhall aſk my Name, that will I do, th the Father may be glorified the Son. If ye ſhall aſk any thi in my Name, I will do it.

Saint Barnabas *the Apoſtle.*

The Collect.

O LORD God Almighty, w didſt endue thy holy Apoſ Barnabas with ſingular gifts the Holy Ghoſt; Leave us n we beſeech thee, deſtitute of t manifold gifts, nor yet of gra to uſe them alway to thy hono and glory, through Jeſus Chr our Lord. *Amen.*

For the Epiſtle. Acts 11. 22.

TIDINGS of theſe things ca unto the ears of the Chur which was in Jeruſalem; a they ſent forth Barnabas, t he ſhould go as far as Antioc who when he came, and h ſeen the grace of God, was gla and exhorted them all, that w purpoſe of heart they wo cleave unto the Lord. For he w a good man, and full of the H Ghoſt, and of faith: and mu peo

ople was added unto the Lord.
hen departed Barnabas to Tar-
s, for to ſeek Saul: And when
had found him, he brought
m unto Antioch. And it came
paſs that a whole year they
aſembled themſelves with the
hurch, and taught much peo-
e: and the diſciples were call-
Chriſtians firſt in Antioch.
nd in theſe days came pro-
ets from Jeruſalem unto An-
ch: And there ſtood up one of
em named Agabus, and ſigni-
d by the Spirit, that there
ould be great dearth through-
t all the world: which came
paſs in the days of Claudius
ſar. Then the diſciples, every
an according to his ability, de-
rmined to ſend relief unto the
ethren which dwelt in Judea.
hich alſo they did, and ſent it
the elders by the hands of
arnabas and Saul.

The Goſpel. St. John 15. 12.

THIS is my commandment, That ye love one another, I have loved you. Greater ve hath no man than this, that man lay down his life for his ends. Ye are my friends, if ye whatſoever I command you. enceforth I call you not ſer-nts, for the ſervant knoweth t what his Lord doeth: but I ve called you friends; for all ings that I have heard of my ther, I have made known unto u. Ye have not choſen me, but ave choſen you, and ordained u, that ye ſhould go and bring th fruit, and that your fruit ould remain: that whatſoever ſhall aſk of the Father in my ame, he may give it you.

Saint John *Baptiſt's Day.*

The Collect.

ALMIGHTY God, by whoſe providence thy ſervant John ptiſt was wonderfully born, and ſent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us ſo to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truth's ſake, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Iſaiah 40. 1.

COMFORT ye, comfort ye my people, ſaith your God. Speak ye comfortably to Jeruſalem, and cry unto her, That her warfare is accompliſhed; that her iniquity is pardoned: for ſhe hath received at the Lord's hand double for all her ſins. The voice of him that crieth in the wilderneſs, Prepare ye the way of the Lord, make ſtraight in the deſert a high-way for our God Every valley ſhall be exalted, and every mountain and hill ſhall be made low, and the crooked ſhall be made ſtraight, and the rough places plain. And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together: for the mouth of the Lord hath ſpoken it. The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh is graſs, and all the goodlineſs thereof is as the flower of the field. The graſs withereth, the flower fadeth, becauſe the ſpirit of the Lord bloweth upon it: ſurely the people is graſs. The graſs withereth, the flower fadeth; but the word of our God ſhall ſtand for ever. O Zion, that bringeſt good tidings, get thee up into the high mountain: O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength; lift it up, be not afraid: ſay unto the cities of Judah, Behold your God. Behold, the Lord God will come with ſtrong hand, and his arm ſhall rule for him: behold, his reward

is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. St. Luke I. 57.

ELISABETH's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the Name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this Name. And they made signs to his Father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God. And fear came on all that dwelt round about them, and all these sayings were noised abroad throughout all the hill country of Judea. And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us: to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God; whereby the day spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. And the child grew and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Saint Peter's *Day*.

The Collect.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 12. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword, and because he saw it pleased the Jews, he proceeded further

rther to take Peter alſo. (Then ere the days of unleavened read) And when he had appre-ended him, he put him into pri-on, and delivered him to four uaternions of ſoldiers to keep m, intending after Eaſter to ring him forth to the people. eter therefore was kept in pri-n; but prayer was made with-ut ceaſing of the Church unto od for him. And when Herod ould have brought him forth, e ſame night Peter was ſleep-r between two ſoldiers, bound ith two chains; and the keep-s before the door kept the pri-n, and behold the angel of e Lord came upon him, and a ht ſhined in the priſon; and ſmote Peter on the ſide, and iſed him up, ſaying, Ariſe up ickly. And his chains fell o om his hands, and the angel d unto him, Gird thyſelf, and nd on thy ſandals: and ſo he d. And he ſaith unto him, Caſt y garment about thee, and fol-w me. And he went out and llowed him; and wiſt not that was true which was done by e angel: but thought he ſaw viſion. When they were paſt e firſt and the ſecond ward, ey came unto the iron gate at leadeth unto the city, which ened to them of his own ac-rd; and they went out, and ſſed on through one ſtreet, d forthwith the angel departed om him. And when Peter was me to himſelf, he ſaid, Now know of a ſurety, that the ord hath ſent his angel, and th delivered me out of the nd of Herod, and from all the pectation of the people of the ws.

The Goſpel. St. Matth. 16. 13.

WHEN Jeſus came unto the coaſts of Ceſarea Philippi, : aſked his diſciples, ſaying, Whom do men ſay that I, the ſon of man, am? And they ſaid, Some ſay that thou art John the Baptiſt, ſome Elias, and others Jeremias, or one of the prophets. He ſaith unto them, But whom ſay ye that I am? And Simon Peter anſwered and ſaid, Thou art Chriſt the Son of the living God. And Jeſus anſwered and ſaid unto him, Bleſſed art thou, Simon Barjona: for fleſh and blood hath not revealed it unto thee, but my Father which is in heaven. And I ſay alſo unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell ſhall not prevail againſt it. And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven: and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.

Saint James *the Apoſtle.*

The Collect.

GRANT, O merciful God, that as thine holy Apoſtle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jeſus Chriſt, and followed him: ſo we, forſaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 11. 27.

IN thoſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them, named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world; which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to

send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel. St. Matth. 20. 20.

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them of whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew *the Apostle.*

The Collect.

O ALMIGHTY and everlasting God, who didst give thine Apostle Bartholomew grace truly to believe and to preach thy word; Grant, we beseech thee, unto thy Church, to love that word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 5. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people (and they were all with one accord in Solomon's porch: And of the rest durst no man join himself to them; but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women,) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks and them which were vexed with unclean spirits; and they were healed every one.

The Gospel. St. Luke 22. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The Kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that

hat is chief, as he that doth
erve. For whether is greater,
e that ſitteth at meat, or he
hat ſerveth? is not he that ſit-
eth at meat? but I am among
ou as he that ſerveth. Ye are
hey which have continued with
ne in my temptations. And I
ppoint unto you a kingdom, as
ny Father hath appointed unto
ne; that ye may eat and drink
t my table in my kingdom, and
it on thrones judging the twelve
ribes of Iſrael.

Saint Matthew *the Apoſtle.*

The Collect.

O Almighty God, who by thy bleſſed Son didſt call Matthew from the receipt of cuſtom, o be an Apoſtle and Evangeliſt; Grant us grace to forſake all coetous deſires, and inordinate ove of riches, and to follow the ame thy Son Jeſus Chriſt, who veth and reigneth with thee nd the Holy Ghoſt, one God, orld without end. *Amen.*

The Epiſtle. 2 Cor. 4. 1.

THEREFORE ſeeing we have this miniſtry, as we have reived mercy, we faint not; but ave renounced the hidden things f diſhoneſty, not walking in raftineſs, nor handling the word f God deceitfully, but by maeſtation of the truth, comending ourſelves to every man's onſcience in the ſight of God. ut if our Goſpel be hid, it hid to them that are loſt: In hom the god of this world ath blinded the minds of them hich believe not, leſt the light the glorious Goſpel of Chriſt, ho is the image of God, ſhould ine unto them. For we preach ot ourſelves, but Chriſt Jeſus e Lord; and ourſelves your rvants for Jeſus' ſake. For God, ho commanded the light to ine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt.

The Goſpel. St. Matth. 9. 9.

AND as Jeſus paſſed forth from thence, he ſaw a man named Matthew, ſitting at the receipt of cuſtom: and he ſaith unto him, Follow me. And he aroſe, and followed him. And it came to paſs, as Jeſus ſat at meat in the houſe, behold, many Publicans and ſinners came, and ſat down with him and his diſciples. And when the Phariſees ſaw it, they ſaid unto his diſciples, Why eateth your Maſter with Publicans and ſinners? But when Jeſus heard that, he ſaid unto them, They that be whole need not a phyſician, but they that are ſick. But go ye and learn what that meaneth, I will have mercy, and not ſacrifice; for I am not come to call the righteous, but ſinners to repentance.

Saint Michael *and all Angels.*

The Collect.

O Everlaſting God, who haſt ordained and conſtituted the ſervices of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee ſervice in heaven; ſo by thy appointment they may ſuccour and defend us on earth, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Rev. 12. 7.

THERE was war in heaven: Michael and his Angels fought againſt the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was caſt out, that old ſerpent, called the devil and Satan, which deceiveth the whole world; he was caſt out into the

earth, and his angels were caſt out with him. And I heard a loud voice ſaying in heaven, Now is come ſalvation and ſtrength, and the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which accuſed them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their teſtimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth, and of the ſea: for the devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.

The Goſpel. St. Matth. 18. 1.

AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven? And Jeſus called a little child unto him, and ſet him in the midſt of them, and ſaid, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven. Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven. And whoſo ſhall receive one ſuch little child in my name, receiveth me. But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a milſtone were hanged about his neck, and that he were drowned in the depth of the ſea. Woe unto the world becauſe of offences: for it muſt needs be that offences come: but woe to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and caſt them from thee: it is better for thee to enter into life halt o maimed, rather than having tw hands or two feet, to be cat into everlaſting fire. And thine eye offend thee, pluck i out, and caſt it from thee: it i better for thee to enter into lif with one eye, rather than hav ing two eyes, to be caſt int hell-fire. Take heed that ye de ſpiſe not one of theſe little ones for I ſay unto you, That in hea ven their angels do always be hold the face of my Father whic is in heaven.

Saint Luke *the Evangeliſt.*

The Collect.

ALMIGHTY God, who call edſt Luke the Phyſician whoſe praiſe is in the Goſpel, t be an Evangeliſt and Phyſician c the ſoul; May it pleaſe thee, tha by the wholeſome medicines c the doctrine delivered by him all the diſeaſes of our ſouls ma be healed, through the merits c thy Son Jeſus Chriſt our Lorc *Amen.*

The Epiſtle. 2 Tim 4. 5.

WATCH thou in all things endure afflictions, do th work of an Evangeliſt, mak full proof of thy miniſtry. Fo I am now ready to be offered and the time of my departure i at hand. I have fought a goo fight, I have finiſhed my courſe I have kept the faith. Hence forth there is laid up for me crown of righteouſneſs, whic the Lord the righteous Judg ſhall give me at that day: an not to me only, but unto al them alſo that love his appear ing. Do thy diligence to com ſhortly unto me: for Dema hath forſaken me, having love this preſent world, and is de parted unto Theſſalonica; Creſ cens to Galatia, Titus unto Dal matia. Only Luke is with me

Take

ake Mark and bring him with
ee: for he is profitable to me
r the miniſtry. And Tychicus
ave I ſent to Epheſus. The
oke that I left at Troas with
arpus, when thou comeſt, bring
ith thee; and the books, but
pecially the parchments. Alex-
der the coppersmith did me
uch evil: the Lord reward
m according to his works.
f whom be thou ware alſo,
r he hath greatly withſtood
ir words.

The Goſpel. St. Luke 10. 1.

THE Lord appointed other
ſeventy alſo, and ſent them
vo and two before his face in-
every city and place whither
himſelf would come. There-
re ſaid he unto them, The har-
ſt truly is great, but the la-
ourers are few; pray ye there-
re the Lord of the harveſt,
at he would ſend forth labour-
s into his harveſt. Go your
ays; Behold, I ſend you forth
lambs among wolves. Carry
ither purſe, nor ſcrip, nor
oes, and ſalute no man by
e way. And into whatſoever
ouſe ye enter, firſt ſay, Peace
to this houſe. And if the Son
peace be there, your peace
all reſt upon it: if not, it ſhall
rn to you again. And in the
me houſe remain, eating and
inking ſuch things as they
ve: for the labourer is worthy
his hire.

Saint Simon *and Saint* Jude,
Apoſtles.

The Collect.

ALMIGHTY God, who
haſt built thy Church upon
e foundation of the Apoſtles
d Prophets, Jeſus Chriſt him-
lf being the head corner-ſtone;
rant us ſo to be joined toge-
er in unity of Spirit by their
octrine, that we may be made
an holy temple acceptable unto
thee, through Jeſus Chriſt our
Lord. *Amen.*

The Epiſtle. St. Jude 1.

JUDE the ſervant of Jeſus
Chriſt, and brother of James,
to them that are ſanctified by
God the Father, and preſerved
in Jeſus Chriſt, and called: Mer-
cy unto you, and peace, and
love be multiplied. Beloved,
when I gave all diligence to
write unto you of the common
ſalvation, it was needful for me
to write unto you, and exhort
you, that ye ſhould earneſtly
contend for the faith which was
once delivered unto the ſaints.
For there are certain men crept
in unawares, who were before
of old ordained to this condem-
nation; ungodly men, turning
the grace of our God into laſci-
vioufneſs, and denying the only
Lord God, and our Lord Jeſus
Chriſt. I will therefore put you
in remembrance, though ye
once knew this, how that the
Lord having ſaved the people
out of the land of Egypt, after-
ward deſtroyed them that be-
lieved not. And the angels
which kept not their firſt eſtate,
but left their own habitation,
he hath reſerved in everlaſting
chains under darkneſs, unto the
judgment of the great day.
Even as Sodom and Gomorrha,
and the cities about them in
like manner giving themſelves
over to fornication, and going
after ſtrange fleſh, are ſet forth
for an example, ſuffering the
vengeance of eternal fire. Like-
wiſe alſo theſe filthy dreamers
defile the fleſh, deſpiſe dominion,
and ſpeak evil of dignities.

The Goſpel. St John 15. 17.

THESE things I command
you, that ye love one ano-
ther. If the world hate you, ye
know that it hated me before

it hated you. If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you. Remember the word that I ſaid unto you, The ſervant is not greater than the lord: if they have perſecuted me, they will alſo perſecute you; if they have kept my ſaying, they will keep your's alſo. But all theſe things will they do unto you for my Name's ſake, becauſe they know not him that ſent me. If I had not come and ſpoken unto them, they had not had ſin: but now they have no cloke for their ſin. He that hateth me, hateth my Father alſo. If I had not done among them the works which none other man did, they had not had ſin; but now have they both ſeen, and hated both me and my Father. But this cometh to paſs, that the word might be fulfilled that is written in their law, They hated me without a cauſe. But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning.

All Saints Day.

The Collect.

O ALMIGHTY God, who haſt knit together thine elect in one communion and fellowſhip, in the myſtical body of thy Son Chriſt our Lord; Grant us grace ſo to follow thy bleſſed Saints in all virtuous and godly living, that we may come to thoſe unſpeakable joys, which thou haſt prepared for them that unfeignedly love thee, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Rev. 7. 2.

AND I ſaw another angel aſcending from the eaſt, having the ſeal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the ſea, ſaying, Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the ſervants of our God in their foreheads. And I heard the number of them which were ſealed: and there were ſealed an hundred and forty and four thouſand, of all the tribes of the children of Iſrael.

Of the tribe of Juda were ſealed twelve thouſand.

Of the tribe of Reuben were ſealed twelve thouſand.

Of the tribe of Gad were ſealed twelve thouſand.

Of the tribe of Aſer were ſealed twelve thouſand.

Of the tribe of Nephthali were ſealed twelve thouſand.

Of the tribe of Manaſſes were ſealed twelve thouſand.

Of the tribe of Simeon were ſealed twelve thouſand.

Of the tribe of Levi were ſealed twelve thouſand.

Of the tribe of Iſachar were ſealed twelve thouſand.

Of the tribe of Zabulon were ſealed twelve thouſand.

Of the tribe of Joſeph were ſealed twelve thouſand.

Of the tribe of Benjamin were ſealed twelve thouſand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, ſtood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, ſaying, Salvation to our God, which ſitteth upon the throne, and unto the Lamb. And all the angels ſtood round about the throne, and about the elders

lders, and the four beasts; and ll before the throne on their ces, and worshipped God, say- g, Amen; Blessing and glory, d wisdom, and thanksgiving, d honour, and power, and ight be unto our God for ever d ever. Amen.

The Gospel. St. Matthew 5. 1.

ESUS seeing the multitudes, went up into a mountain; d when he was set, his disci- es came unto him. And he ened his mouth, and taught em, saying, Blessed are the or in spirit: for their's is the ngdom of heaven. Blessed are ey that mourn: for they shall e comforted. Blessed are the eek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsly for my sake: Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

THE ORDER FOR THE ADMINISTRATION OF THE LORD's SUPPER, OR HOLY COMMUNION.

SO many as intend to be partakers of the Holy Communion, shall signify their Names to the Curate, at least some time the day before.

And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the Parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

The same order shall the Curate use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the Parties so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other Party will not be persuaded to a godly unity, but remain still in his frowardness and malice: The Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.

¶ *The*

¶ *The Table at the Communion-time having a fair white linen Cloth upo it, shall stand in the Body of the Church, or in the Chancel, where Morn ing and Evening Prayer are appointed to be said. And the Priest standin at the North side of the Tab e, shall say the Lord's Prayer, with th Collect following; the People kneeling.*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

The Collect.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. Amen.

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the* TEN COMMANDMENTS, *and the People still kneeling, shall after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

GOD spake these words, and said, I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law

Minist. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,*

Let us pray.

ALMIGHTY God whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen servant *GEORGE*, our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory; and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord; who with thee, and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

¶ *Or,*

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom; We humbly beseech thee so to dispose and govern the heart of *GEORGE* thy servant, our King and Governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the Day. And immediately after the Collect, the Priest shall read the Epistle, saying,* The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the---Chapter of--- beginning at the---Verse. *And the Epistle ended, he shall say,* Here endeth the Epistle *Then shall he read the Gospel (the people all standing up) saying,* The Holy Gospel is written in the--- Chapter of--- beginning at the---Verse. *And the Gospel ended, shall be sung or said the Creed following, the People still standing as before.*

I BELIEVE in one God, the Father Almighty; Maker of heaven and earth; And of all things visible and invisible:

And in one Lord Jesus Christ; The only-begotten Son of God; begotten of his Father before all worlds; God of God; Light of Light; Very God of very God;

Begotten

Begotten, not made; Being of one substance with the Father; By whom all things were made; Who for us men, and for our salvation, came down from heaven; And was incarnate by the Holy Ghost of the Virgin Mary; And was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; And the third day he rose again according to the Scriptures; And ascended into heaven, and sitteth on the right hand of the Father; And he shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost; The Lord and Giver of life; Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets. And I believe one Catholick and Apostolick Church; I acknowledge one Baptism for the remission of sins; And I look for the resurrection of the dead; And the life of the world to come. Amen.

¶ *Then the Curate shall declare unto the People what Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the Place.*

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.*

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. St. *Matthew* 5. 16

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through nor steal. St. *Matthew* 6. 19, 20.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. St. *Matthew* 7. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. St. *Matthew* 7. 21.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold, St. *Luke* 19. 8.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* 9. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor.* 9. 11.

Do ye not know, that they who minister about holy things live of the sacrifice; and they

ho wait at the altar, are par-
kers with the altar? Even so
ath the Lord also ordained, that
ey who preach the Gospel,
ould live of the Gospel. 1 *Cor.*
. 13, 14.

He that soweth little, shall
ap little; and he that soweth
enteously, shall reap plente-
ully. Let every man do ac-
rding as he is disposed in his
art, not grudgingly, or of ne-
ssity; for God loveth a cheer-
l giver. 2 *Cor.* 9. 6, 7.

Let him that is taught in the
ord, minister unto him that
acheth in all good things. Be
t deceived, God is not mock-
d: for whatsoever a man sow-
h, that shall he reap. *Gal.* 6.
7.

While we have time, let us do
od unto all men; and specially
nto them that are of the hous-
ld of faith. *Gal.* 6. 10.

Godliness is great riches, if a
an be content with that he
th: for we brought nothing
to the world, neither may we
rry any thing out. 1 *Tim.* 6.
7.

Charge them who are rich in
is world, that they be ready to
ve, and glad to distribute;
ying up in store for them-
ves a good foundation against
e time to come, that they may
ain eternal life. 1 *Tim.* 6. 17,
, 19.

God is not unrighteous, that
will forget your works, and
bour that proceedeth of love;
hich love ye have shewed for
s Name's sake, who have mi-
istered unto the saints, and yet
minister. *Hebrews* 6. 10.

To do good, and to distribute,
rget not; for with such sacri-
es God is well pleased. *Hebrews*
. 16.

Whoso hath this world's good,
d seeth his brother have need,
and shutteth up his compassion
from him; how dwelleth the
love of God in him? 1 St. *John*
3. 17.

Give alms of thy goods, and
never turn thy face from any
poor man; and then the face of
the Lord shall not be turned a-
way from thee. *Tobit* 4. 7.

Be merciful after thy power.
If thou hast much, give plente-
ously: if thou hast little, do thy
diligence gladly to give of that
little: for so gatherest thou thy-
self a good reward in the day of
necessity. *Tobit* 4. 8, 9.

He that hath pity upon the
poor, lendeth unto the Lord:
and look, what he layeth out, it
shall be paid him again. *Prov.*
19. 17.

Blessed be the man that pro-
videth for the sick and needy:
the Lord shall deliver him in the
time of trouble. *Psalm* 41. 1.

¶ *Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Alms for the poor, and other devotions of the people, in a decent Bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,*

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks

thanks for all men; We humbly beſeech thee moſt mercifully (* *to accept our alms and oblations, and)* to receive theſe our prayers, which we offer unto thy Divine Majeſty; beſeeching thee to inſpire continually the univerſal Church with the ſpirit of truth, unity, and concord: And grant that all they that do confeſs thy holy Name, may agree in the truth of thy holy Word, and live in unity, and godly love. We beſeech thee alſo to ſave and defend all Chriſtian Kings, Princes, and Governors; and eſpecially thy ſervant *GEORGE* our King; that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſs and vice, and to the maintenance of thy true Religion, and Virtue. Give grace, O heavenly Father, to all Biſhops and Curates; that they may both by their life and doctrine ſet forth thy true and lively Word, and rightly and duly adminiſter thy holy Sacraments. And to all thy people give thy heavenly grace; and eſpecially to this congregation here preſent; that with meek heart, and due reverence, they may hear, and receive thy holy Word; truly ſerving thee in holineſs and righteouſneſs all the days of their life. And we moſt humbly beſeech thee of thy goodneſs, O Lord, to comfort and ſuccour all them, who in this tranſitory life are in trouble, ſorrow, need, ſickneſs, or any other adverſity. And we alſo bleſs thy holy Name, for all thy ſervants departed this life in thy faith fear; beſeeching thee to giv grace ſo to follow their g examples, that with them may be partakers of thy l venly kingdom: Grant this Father, for Jeſus Chriſt s ſa our only Mediator and Ad eate. *Amen.*

** If there be no alms or oblations, then ſhall the words* [of accepting our alms and oblations] *be left unſaid.*

¶ *When the Miniſter giveth w ing for the celebration of the ly Communion, (which he always do upon the Sunday ſome Holy-day, immediately ceding;) after the Sermon, Homily ended, he ſhall read Exhortation following.*

DEARLY beloved, on---- next, I purpoſe, thro God's aſſiſtance, to adminiſ to all ſuch as ſhall be religiou and devoutly diſpoſed, the m comfortable Sacrament of Body and Blood of Chriſt; be by them received, in reme brance of his meritorious Cr and Paſſion: whereby alone obtain remiſſion of our ſins, a are made partakers of the kin dom of heaven. Wherefore it our duty to render moſt hu ble and hearty thanks to A mighty God our heavenly F ther, for that he hath given h Son our Saviour Jeſus Chri not only to die for us, but a to be our ſpiritual food and ſu tenance in that holy Sacrame Which being ſo divine and co fortable a thing to them w receive it worthily, and ſo da gerous to them that will pr ſume to receive it unworthil my duty is to exhort you in t mean ſeaſon to conſider the di nity of that holy myſtery, a the great peril of the unworth receiving thereof; and ſo ſearch and examine your ow conſciences (and that not ligh ly, and after the manner of di ſemblers with God; but ſo) th

may come holy and clean to
ch a heavenly Feaſt, in the
arriage garment required by
od in holy Scripture, and be
ceived as worthy partakers of
at holy Table.

The way and means thereto
; Firſt, to examine your lives
d converſations by the rule
God's commandments: and
hereinſoever ye ſhall perceive
ourſelves to have offended,
ther by will, word, or deed;
ere to bewail your own ſin-
neſs, and to confeſs your-
ves to Almighty God, with
ll purpoſe of amendment of
e. And if ye ſhall perceive
ur offences to be ſuch, as are
t only againſt God, but alſo
ainſt your neighbours; then
ſhall reconcile yourſelves un-
them, being ready to make
ſtitution and ſatisfaction, ac-
rding to the uttermoſt of your
wers, for all injuries and
rongs done by you to any
her; and being likewiſe ready
forgive others that have of-
nded you, as ye would have
rgiveneſs of your offences at
d's hand. For otherwiſe the
ceiving of the holy Commu-
n doth nothing elſe but in-
aſe your damnation. There-
e if any of you be a blaſphe-
r of God, an hinderer or ſlan-
rer of his Word, an adulte-
, or be in malice or envy, or
any other grievous crime;
ent you of your ſins, or elſe
ne not to that holy Table;
t after the taking of that holy
crament, the devil enter into
n, as he entered into Judas,
l fill you full of all iniquities,
d bring you to deſtruction
th of body and ſoul.

And becauſe it is requiſite,
t no man ſhould come to the
ly Communion, but with a
l truſt in God's mercy, and
with a quiet conſcience; there-
fore, if there be any of you, who
by this means cannot quiet his
own conſcience herein, but re-
quireth further comfort or coun-
ſel; let him come to me, or to
ſome other diſcreet and learned
Miniſter of God's Word, and
open his grief; that by the mi-
niſtry of God's holy Word he
may receive the benefit, of abſo-
lution, together with ghoſtly
counſel and advice, to the quiet-
ing of his conſcience, and avoid-
ing of all ſcruple and doubt-
fulneſs.

¶ *Or in caſe ye ſhall ſee the Peo-
ple negligent to come to the Holy
Communion, inſtead of the former,
he ſhall uſe this exhortation.*

DEARLY beloved brethren,
on ------ I intend by God's
grace, to celebrate the Lord's
Supper: unto which, in God's
behalf, I bid you all that are here
preſent; and beſeech you for the
Lord Jeſus Chriſt's ſake, that ye
will not refuſe to come thereto,
being ſo lovingly called and bid-
den by God himſelf. Ye know
how grievous and unkind a
thing it is, when a man hath
prepared a rich feaſt, decked his
table with all kind of proviſion,
ſo that there lacketh nothing
but the gueſts to ſit down; and
yet they who are called (with-
out any cauſe) moſt unthank-
fully refuſe to come. Which of
you in ſuch a caſe would not be
moved? Who would not think
a great injury and wrong done
unto him? Wherefore, moſt
dearly beloved in Chriſt, take
ye good heed, leſt ye withdraw-
ing yourſelves from this holy
Supper, provoke God's indigna-
tion againſt you. It is an eaſy
matter for a man to ſay, I will
not communicate, becauſe I am
otherwiſe hindered with worldly
buſineſs.

bufineſs. But ſuch excuſes are not ſo eaſily accepted, and allowed before God. If any man ſay, I am a grievous ſinner, and am therefore afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not aſhamed to ſay, ye will not come? When ye ſhould return to God, will ye excuſe yourſelves, and ſay, ye are not ready? Conſider earneſtly with yourſelves, how little ſuch feigned excuſes will avail before God. They that refuſed the feaſt in the Goſpel, becauſe they had bought a farm, or would try their yokes of oxen, or becauſe they were married, were not ſo excuſed, but counted unworthy of the heavenly feaſt. I, for my part, ſhall be ready; and according to mine office, I bid you in the Name of God, I call you in Chriſt's behalf, I exhort you, as ye love your own ſalvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchſafe to yield up his ſoul by death upon the Croſs for your ſalvation; ſo it is your duty to receive the Communion in remembrance of the ſacrifice of his death, as he himſelf hath commanded: Which if ye ſhall neglect to do, conſider with yourſelves how great injury ye do unto God, and how ſore puniſhment hangeth over your heads for the ſame; when ye wilfully abſtain from the Lord's Table, and ſeparate from your brethren, who come to feed on the banquet of that moſt heavenly food. Theſe things if ye earneſtly conſider, ye will by God's grace return to a better mind: For the obtaining whereof we ſhall not ceaſe to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the Celebratio the Communion, the Comm cants being conveniently pl for the receiving of the holy Sa ment, the Prieſt ſhall ſay this hortation.*

DEARLY beloved in the Lo ye that mind to come to holy Communion of the Bo and Blood of our Saviour Chr muſt conſider how Saint P exhorteth all perſons diligen to try and examine themſelv before they preſume to eat that Bread, and drink of t Cup. For as the benefit is gre if with a true penitent he and lively faith we receive th holy Sacrament; (for then ſpiritually eat the fleſh of Chr and drink his blood; then dwell in Chriſt, and Chriſt us; we are one with Chriſt, a Chriſt with us:) ſo is the da ger great, if we receive the ſa unworthily. For then we guilty of the Body and Blood Chriſt our Saviour; we eat a drink our own damnation, n conſidering the Lord's Bod we kindle God's wrath again us; we provoke him to plag us with divers diſeaſes, and ſu dry kinds of death. Judge ther fore yourſelves, brethren, th ye be not judged of the Lor repent you truly for your ſi paſt; have a lively and ſtedfa faith in Chriſt our Saviou amend your lives, and be in pe fect charity with all men; ſhall ye be made partakers thoſe holy myſteries. And bove all things ye muſt gi moſt humble and hearty thank to God the Father, the Son, an the Holy Ghoſt, for the redemp tion of the world by the deat and paſſion of our Saviour Chriſ both God and man; who di humble himſelf, even to the deat upon the Croſs, for us, miſerabl ſinner

ners, who lay in darkneſs and
e ſhadow of death; that he
ght make us the children of
od, and exalt us to everlaſt-
g life. And to the end that
e ſhould alway remember the
ceeding great love of our
after and only Saviour Jeſus
riſt, thus dying for us, and
e innumerable benefits which
his precious blood-ſhedding
hath obtained to us; he hath
ituted and ordained holy
ſteries, as pledges of his love,
d for a continual remem-
nce of his death, to our great
d endleſs comfort. To him
refore, with the Father, and
e Holy Ghoſt, let us give (as
are moſt bounden) conti-
al thanks; ſubmitting our-
ves wholly to his holy will
l pleaſure, and ſtudying to
ve him in true holineſs and
hteouſneſs all the days of our
. *Amen.*

Then ſhall the Prieſt ſay to them that come to receive the Holy Communion;

E that do truly and earneſtly
repent you of your ſins, and
in love, and charity with
r neighbours, and intend to
l a new life, following the
mmandments of God, and
king from henceforth in his
y ways; Draw near with
h, and take this holy Sacra-
nt to your comfort; and
ke your humble confeſſion to
nighty God, meekly kneeling
n your knees.

Then ſhall this general Confeſſion be made, in the name of all thoſe that are minded to receive the Holy Communion, by one of the Miniſters; both he and all the people kneeling humbly upon their knees, and ſaying,

LMIGHTY God, Father of
our Lord Jeſus Chriſt, Maker
ll things, Judge of all men;
acknowledge and bewail
our manifold ſins and wicked-
neſs, Which we, from time to
time moſt grievouſly have com-
mitted, By thought, word, and
deed, againſt thy divine Ma-
jeſty, provoking moſt juſtly thy
wrath and indignation againſt
us. We do earneſtly repent, and
are heartily ſorry for theſe our
miſdoings; the remembrance
of them is grievous unto us;
The burden of them is into-
lerable. Have mercy upon us,
Have mercy upon us, moſt mer-
ciful Father; For thy Son our
Lord Jeſus Chriſt's ſake, forgive
us all that is paſt; And grant
that we may ever hereafter ſerve
and pleaſe thee in newneſs of
life, To the honour and glory of
thy Name, Through Jeſus Chriſt
our Lord. *Amen.*

¶ *Then ſhall the Prieſt (or the Biſhop, being preſent,) ſtand up, and turning himſelf to the People, pronounce this Abſolution.*

ALMIGHTY God, our hea-
venly Father, who of his
great mercy hath promiſed for-
giveneſs of ſins to all them, that
with hearty repentance and true
faith turn unto him; Have mercy
upon you; pardon and deliver
you from all your ſins; confirm
and ſtrengthen you in all good-
neſs, and bring you to ever-
laſting life, through Jeſus Chriſt
our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

Hear what comfortable words
our Saviour Chriſt ſaith unto all
that truly turn to him.

COME unto me, all ye that
travail, and are heavy laden,
and I will refreſh you. Saint
Matthew 11. 28.

So God loved the world, that
he gave his only-begotten Son,
to the end that all that believe in
him ſhould not periſh, but have
everlaſting life. St. *John* 3. 16.

Hear alſo what St. Paul ſaith.

This is a true ſaying, and
worthy

worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* 1. 15.

Hear also what St. John saith. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 St. *John* 2. 1, 2.

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answ. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answ. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say.*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, * Holy Father, Almighty Everlasting God.

* *These words,* [Holy Father] *must be omitted on Trinity Sunday.*

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most high. Amen.

¶ *Proper Prefaces.*

¶ *Upon Christmas-Day, and seven days after.*

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the Substance of the Virgin Mary his mother; and that without spot of sin, to make us c from all sin. Therefore Angels, &c.

¶ *Upon Easter-Day, and sev days after.*

BUT chiefly are we boun praise thee for the glor Resurrection of thy Son Christ our Lord: for he is very Paschal Lamb, which offered for us, and hath t away the sin of the world; by his death hath destr death, and by his rising to again hath restored to us e lasting life. Therefore with gels, &c.

¶ *Upon Ascension-Day, and days after.*

THROUGH thy most de beloved Jesus Christ Lord; who after his most rious resurrection manifestly peared to all his Apostles, an their sight ascended up into ven to prepare a place for that where he is, thither might also ascend, and r with him in glory. There with Angels, &c.

¶ *Upon Whitsunday, and six after.*

THROUGH Jesus Christ Lord, according to wh most true promise, the H Ghost came down as at time from heaven with a l den great sound, as it had b a mighty wind, in the like of fiery tongues, lighting u the Apostles, t> teach th and to lead them to all tru giving them both the gift divers languages, and also b ness with fervent zeal, consta ly to preach the Gospel unto nations; whereby we have b brought out of darkness error into the clear light true knowledge of thee, and thy Son Jesus Christ. There with Angels, &c.

¶ U

Upon the Feaſt of Trinity only.

WHO art one God, one Lord; not one only perſon, but three perſons in one ſubſtance. For that which we believe of the glory of the Father, the ſame we believe of the Son, and of the Holy Ghoſt, without any difference or inequality. Therefore with Angels, &c.

After each of which Prefaces, ſhall immediately be ſung or ſaid,

THEREFORE with Angels and Archangels, and with the company of heaven, we laud and magnify thy glorious name; evermore praiſing thee, and ſaying, Holy, holy, holy Lord God of hoſts, heaven and earth are full of thy glory: Glory be to thee, O Lord moſt high. Amen.

Then ſhall the Prieſt, kneeling down at the Lord's Table, ſay for the name of all them that ſhall receive the Communion, this Prayer following:

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own righteouſneſs, but in thy manifold and great mercies: We are not worthy ſo much as to gather up the crumbs under thy table. But thou art the ſame Lord, whoſe property is always to have mercy: Grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his blood, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

Then the Prieſt, ſtanding before the Table, hath ſo ordered the Bread and Wine, that he may with the more readineſs and decency break the Bread before the people, and take the Cup into his hands; he ſhall ſay the Prayer of Conſecration, as followeth:

ALMIGHTY God, our heavenly Father, who of thy tender mercy didſt give thine only Son Jeſus Chriſt, to ſuffer death upon the croſs for our redemption; who made there (by his one oblation of himſelf once offered) a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction for the ſins of the whole world; and did inſtitute, and in his holy Goſpel command us to continue a perpetual memory of that his precious death, until his coming again; hear us, O merciful Father, we moſt humbly beſeech thee; and grant that we receiving theſe thy creatures of bread and wine, according to thy Son our Saviour Jeſus Chriſt's holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed body and blood; who in the ſame night that he was betrayed, (*a*) took bread; and when he had given thanks, (*b*) he brake it, and gave it to his diſciples, ſaying, Take, eat, (*c*) this is my body which is given for you. Do this in remembrance of me. Likewiſe after Supper he (*d*) took the cup; and when he had given thanks, he gave it to them, ſaying, Drink ye all of this; for this (*e*) is my blood of the New Teſtament, which is ſhed for you, and for many, for the remiſſion of ſins: Do this, as oft as ye ſhall drink it in remembrance of me. *Amen.*

(a) *Here the Prieſt is to take the Paten into his hands:*
(b) *And here to break the Bread:*
(c) *And here to lay his hand upon all the Bread.*
(d) *Here he is to take the Cup into his hand:*
(e) *And here to lay his hand upon every veſſel [be it Chalice or Flagon] in which there is any Wine to be conſecrated.*

¶ *Then*

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present;) and after that to the people also in order, into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one, shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at* [Our Saviour Christ in the same night, &c.] *for the blessing of the Bread; and at* [Likewise after Supper, &c.] *for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lord's Prayer, the People repeating after him every Petition.*

OUR Father, which ar
heaven, Hallowed be
Name; Thy kingdom co
Thy will be done in earth
it is in heaven: Give us
day our daily bread; And
give us our trespasses, as
forgive them that trespas
gainst us; And lead us not
temptation, But deliver us
evil: For thine is the king
the power, and the glory,
ever and ever. Amen.

¶ *After shall be said as follow*

O LORD and heavenly Fa
we thy humble servants
tirely desire thy fatherly g
ness, mercifully to accept
our sacrifice of praise and tha
giving; most humbly beseech
ing thee to grant, that by
merits and death of thy Son
sus Christ, and through fait
his blood, we and all thy w
Church may obtain remissio
our sins, and all other ben
of his passion. And here
offer and present unto the
Lord, ourselves, our souls
bodies, to be a reasonable, h
and lively sacrifice unto t
humbly beseeching thee, tha
we, who are partakers of
holy Communion, may be fi
led with thy grace and heav
benediction. And although
be unworthy, through our
nifold sins, to offer unto
any sacrifice; yet we bef
thee to accept this our bou
duty and service; not weig
our merits, but pardoning
offences, through Jesus C
our Lord; by whom, and
whom, in the unity of the H
Ghost, all honour and glor
unto thee, O Father Almig
world without end. *Amen.*

¶ *Or this.*

ALMIGHTY and everli
God, we most heartily th
thee for that thou dost vo

afe to feed us, who have duly eceived thefe holy myfteries, ith the fpiritual food of the oft precious Body and Blood f thy Son our Saviour Jefus hrift; and doft aflure us there- y of thy favour and goodnefs owards us; and that we are ery members incorporate in he myftical body of thy Son, hich is the bleffed company f all faithful people; and are fo heirs through hope of thy verlafting kingdom, by the me- ts of the moft precious death nd paffion of thy dear Son. nd we moft humbly befeech ee, O heavenly Father, fo to ift us with thy grace, that e may continue in that holy llowfhip, and do all fuch good orks as thou haft prepared r us to walk in, through Jefus hrift our Lord; to whom, with ee and the Holy Ghoft, be all nour and glory, world with- t end. *Amen.*

¶ *Then fhall be faid or fung,*

GLORY be to God on high, and in earth peace, good will wards men. We praife thee, bleffs thee, we worfhip thee, glorify thee, we give thanks thee for thy great glory, O rd God, heavenly King, God Father Almighty.

O Lord, the only-begotten n Jefus Chrift; O Lord God, mb of God, Son of the Fa- r, that takeft away the fins the world, have mercy upon : Thou, that takeft away the s of the world, have mercy on us: Thou, that takeft away fins of the world, receive prayer: Thou, that fitteft the right hand of God the her, have mercy upon us.

For thou only art holy; thou y art the Lord; thou only, Chrift, with the Holy Ghoft, moft high in the glory of d the Father. Amen.

¶ *Then the Prieft (or Bifhop, if he be prefent) fhall let them depart with this Bleffing.*

THE peace of God, which paffeth all underftanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jefus Chrift our Lord: And the bleffing of God Almighty, the Father, the Son, and the Holy Ghoft, be amongft you and remain with you always. *Amen.*

¶ *Collects to be faid after the Offertory, when there is no Communion, every fuch day one or more; and the fame may be faid alfo, as often as occafion fhall ferve, after the Collect either of Morning or Evening Prayer, Communion, or Litany, by the difcretion of the Minifter.*

ASSIST us mercifully, O Lord, in thefe our fupplications and prayers, and difpofe the way of thy fervants towards the attainment of everlafting falvation; that among all the changes and chances of this mortal life, they may ever be defended by thy moft gracious and ready help, through Jefus Chrift our Lord. *Amen.*

O ALMIGHTY Lord, and everlafting God, vouchfafe, we befeech thee, to direct, fanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy moft mighty protection, both here and ever, we may be preferved in body and foul, through our Lord and Saviour Jefus Chrift. *Amen.*

GRANT, we befeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be fo grafted inwardly in our hearts, that

they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name; and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for o unworthiness we dare not, a for our blindness we cannot a vouchsafe to give us, for the wo thiness of thy Son Jesus Chr our Lord. *Amen.*

ALMIGHTY God, who h promised to hear the p titions of them that ask in t Son's Name; We beseech th mercifully to incline thine ea to us that have made now o prayers and supplications un thee; and grant that those thin which we have faithfully ask according to thy will, may fectually be obtained, to t relief of our necessity, and the setting forth of thy glo through Jesus Christ our Lor *Amen.*

¶ *Upon the Sundays and other Holy-days (if there be no Communio shall be said all that is appointed at the Communion, until the end the general Prayer* [For the whole state of Christ's Church mi tant here in Earth] *together with one or more of these Collects last bef rehearsed, concluding with the Blessing.*

¶ *And there shall be no Celebration of the Lord's Supper, except th be a convenient number to communicate with the Priest, according to discretion.*

¶ *And if there be not above twenty Persons in the Parish of discretion to ceive the Communion; yet there shall be no Communion, except four (three at the least) communicate with the Priest.*

¶ *And in Cathedral and Collegiate Churches and Colleges, where th are many Priests and Deacons, they shall all receive the Commun with the Priest every Sunday at the least, except they have a reasona cause to the contrary.*

¶ *And to take away all occasion of dissention, and superstition, which Person hath or might have concerning the Bread and Wine, it shall suf that the Bread be such as is usual to be eaten; but the best and purest Wh Bread that conveniently may be gotten.*

¶ *And if any of the Bread and Wine remain unconsecrated, the Cur shall have it to his own use: but if any remain of that which w consecrated, it shall not be carried out of the Church, but the Priest and s other of the Communicants as he shall then call unto him, shall immedia after the Blessing, reverently eat and drink the same.*

¶ *The Bread and Wine for the Communion shall be provided by the Cur and the Church-wardens at the charges of the Parish.*

¶ *And note, That every Parishioner shall communicate at the least th times in the year, of which Easter to be one. And yearly at Eas ev*

every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, accustomably due, then and at that time to be paid.

¶ *After the Divine Service ended, the Money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Churchwardens shall think fit, Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

"WHEREAS it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should "receive the same kneeling; (which Order is well meant, for a "signification of our humble and grateful acknowledgment of the "benefits of Christ therein given to all worthy Receivers, and "for the avoiding of such profanation and disorder in the Holy "Communion, as might otherwise ensue:) Yet, lest the same "kneeling, should by any persons, either out of ignorance and "infirmity, or out of malice and obstinacy be misconstrued and "depraved; It is hereby declared, That thereby no adoration is "intended, or ought to be done, either unto the Sacramental "Bread or Wine there bodily received, or unto any corporeal "Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances; and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians:) And the natural "Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body, to be at one time in more places than one."

THE MINISTRATION OF PUBLICK BAPTISM of INFANTS,

To be used in the Church.

THE People are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of People come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants, every Man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the Vulgar Tongue. Nevertheless, (if necessity so require) Children may be baptized upon any other day.

And note, That there shall be for every Male Child to be baptized, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.

When there are Children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People, with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by

his discretion shall appoint. And the Priest coming to the Font, (which is then to be filled with pure water) and standing there, shall say,

HATH this Child been already baptized, or no?

¶ *If they answer,* No: *Then shall the Priest proceed as followeth.*

DEARLY beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made *a lively member* of the same.

¶ *Then shall the Priest say,*

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *this Child;* wash *him* and sanctify *him* with the Holy Ghost; that *he* being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life; there t reign with thee world witho end, through Jesus Christ o Lord. *Amen.*

ALMIGHTY and immort God, the aid of all that nee the helper of all that flee to th for succour, the life of them th believe, and the resurrection the dead; We call upon th for *this Infant*, that *he* coming t thy holy Baptism, may receiv remission of *his* sins by spiritu regeneration. Receive *him*, Lord, as thou hast promised b thy well-beloved Son, saying Ask, and ye shall have; seek and ye shall find; knock, and shall be opened unto you: S give now unto us that ask; let that seek find; open the gate u to us that knock; that *this Infa* may enjoy the everlasting ben diction of thy heavenly washin and may come to the etern kingdom which thou hast pr mised by Christ our Lord. *Ame*

¶ *Then shall the People stand u and the Priest shall say,*

Hear the words of the Gosp written by Saint *Mark*, in t tenth Chapter, at the thirteen Verse.

THEY brought young childr to Christ, that he shou touch them; and his disciples r buked those that brought the But when Jesus saw it, he w much displeased, and said un them, Suffer the little childr to come unto me, and forb them not; for of such is t kingdom of God. Verily I s unto you, Whosoever shall n receive the kingdom of God a little child, he shall not ent therein. And he took them in his arms, put his hands up them, and blessed them.

¶ *As*

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *Infant*; that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore we being thus persuaded of the good-will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of our's in bringing *this Infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

DEARLY beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise, he for his part will most surely keep and perform. Wherefore, after this promise made by Christ, *this Infant* must also faithfully for *his* part, promise by you that are *his* sureties, (until *he* come of age to take it upon *himself*) that *he* will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

I demand therefore,

DOST thou, in the Name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answ. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day;

that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the Holy Catholick Church; the Communion of saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou be baptized in this faith?

Answer. That is my desire.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then shall the Priest say,*

OMERCIFUL God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious si both water and blood; a gave commandments to his d ciples, that they should go tea all nations, and baptize the in the Name of the Father, a of the Son, and of the Ho Ghost; Regard, we besee thee, the supplications of t congregation; sanctify this wat to the mystical washing aw of sin; and grant that *this Ch* now to be baptized therei may receive the fulness of t grace, and ever remain in t number of thy faithful and ele children, through Jesus Chri our Lord. *Amen.*

¶ *Then the Priest shall take t Child into his hands, and sh say to the Godfathers and Go mothers,*

Name this Child.

¶ *And then naming it after them (they shall certify him that t Child may well endure it) he sha dip it in the water discreetly a warily, saying.*

N. I baptize thee in the Nam of the Father, and of th Son, and of the Holy Ghos Amen.

¶ *But if they certify that th Child is weak, it shall suffice t pour Water upon it, saying th aforesaid Words,*

N. I baptize thee in th Name of the Father, an of the Son, and of the Hol Ghost. Amen.

¶ *Then the Priest shall say,*

WE receive this Child in to the congregation o Christ's flock;

* and do sign * *Here the Prie him* with the *shall make a cro* sign of the *upon the Child'* Cross, in to- *forehead.* ken that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under

under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *this Child* is regenerate and grafted into the body of Christ's Church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this Child* may lead the rest of *his life* according to this beginning.

¶ *Then shall be said, all kneeling;*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

¶ *Then shall the Priest say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he is* made partaker of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom, through Christ our Lord. *Amen.*

¶ *Then, all standing up, the Priest shall say to the Godfathers and Godmothers this exhortation following.*

FORASMUCH as *this Child hath* promised by you *his* sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add, and say;*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church Catechism, set forth for that purpose.

" It is certain by God's Word, that Children which are ba
" tized, dying before they commit actual sin, are undoubted
" saved.

" To take away all scruple concerning the use of the sign of t
" Cross in Baptism; the true Explication thereof, and the just re
" sons for the retaining of it, may be seen in the xxxth Canon fir
" published in the Year MDCIV."

THE MINISTRATION OF
PRIVATE BAPTISM OF CHILDREN IN HOUSES.

¶ *THE Curates of every Parish shall often admonish the People, th they defer not the Baptism of their Children longer than the first o Sunday next after their birth, or other Holy-day falling betwee unless upon a great and reasonable cause, to be approved by the Curate.*

¶ *And also they shall warn them, that without like great cause an necessity they procure not their Children to be baptized at home in the houses. But when need shall compel them so to do, then Baptism shall b administered on this fashion.*

¶ *First, let the Minister of the Parish, (or in his absence, any other lawfu Minister that can be procured) with them that are present, call upo God, and say the Lord's Prayer, and so many of the Collects appointe to be said before in the Form of Publick Baptism, as the time and presen exigence will suffer: And then, the Child being named by some one tha is present, the Minister shall pour Water upon it, saying these words;*

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then all kneeling down, the Minister shall give thanks unto God, and say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy Holy Church. And we humbly beseech thee to grant, that as *he* is now made *partaker* of the death of thy Son, so *he* may be also of his resurrection; and that finally, with the residue of thy saints, *he* may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. *Amen.*

¶ *And let them not doubt, but that the Child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again Yet nevertheless, if the Child which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case he shall say thus,*

I CERTIFY you, that according to the due and prescribed Order of the Church, *at such a time*, and *at such a place*, before divers witnesses I baptized this Child.

¶ *But if the Child were baptized by any other lawful Minister; then the Minister of the Parish where*

where the Child was born or christened, shall examine and try whether the Child be lawfully baptized, or no. In which case, if those that bring any child to the Church, do answer, that the same Child is already baptized; then shall the Minister examine them further, saying,

BY whom was this Child baptized?

Who was present when this Child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized?

With what words was this Child baptized?

¶ *And if the Minister shall find by the Answers of such as bring the Child, that all things were done as they ought to be; then shall not he christen the Child again, but shall receive him as one of the flock of true Christian people, saying thus;*

I CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort, on this wise:

St. *Mark* 10. 13.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this* present *Infant*; that he hath embraced *him* with the arms of his mercy; and (as he hath promised in his holy Word) will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards *this Infant*; let us faithfully and devoutly give thanks unto him, and say the Prayer, which the Lord himself taught us:

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day

our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* being born again, and being made *an heir* of everlasting salvation, through our Lord Jesus Christ, may continue *thy servant*, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the priest demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh; so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then the Priest shall say,*

WE receive this Child into the congregation of Christ's flock;

* and do sign him with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* *Here the priest shall make a Cross upon the Child forehead.*

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *this Child is* by Baptism regenerate, and grafted into the body of Christ's Church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *he* may lead the rest of *his* life according to this beginning.

¶ *Then shall the Priest say,*

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into the Holy Church. And humbly

bly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers.*

FORASMUCH as *this Child hath* promised by you *his* Sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he hath* made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering alway, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *But if they which bring the Infant to the Church, do make such uncertain Answers to the Priest's Questions, as that it cannot appear that the Child was baptized with* Water, in the Name of the Father, and of the Son, and of the Holy Ghost, *(which are essential parts of Baptism;) then let the Priest baptize it in the Form before appointed for Publick Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this Form of words,*

IF thou art not already baptized, *N.* I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

THE MINISTRATION OF BAPTISM

To such as are of Riper Years, and able to answer for themselves.

¶ *When any such Persons, as are of Riper Years, are to be baptized, timely Notice shall be given to the Bishop, or whom he shall appoint for that purpose, a Week before at the least, by the Parents, or some other discreet Persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.*

¶ *And if they shall be found fit, then the Godfathers and Godmothers (People being assembled upon the Sunday or Holy-day appointed) shall ready to present them at the Font immediately after the Second Lesson either at Morning or Evening Prayer, as the Curate in his discret shall think fit.*

¶ *And standing there, the Priest shall ask, whether any of the Persons be presented be baptized, or no: If they shall answer,* No; *then shall Priest say thus*;

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

¶ *Then shall the Priest say,*

Let us pray.

(¶ And here all the Congregation shall kneel.)

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element of water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants*; wash *them*, and sanctify *them* with the Holy Ghost, that *they* being delivered from thy wrath, may be received into the ark of Christ Church; and being stedfast faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these Persons*, that *they* coming to thy Holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock and it shall be opened unto you: So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *these Persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the People stand up and the Priest shall say,*

Hear the words of the Gospel written by Saint *John*, in the third Chapter, beginning at the first Verse:

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same

me came to Jesus by night, id said unto him, Rabbi, we now that thou art a teacher me from God; for no man n do these miracles that thou best, except God be with him. Jesus answered and said unto m, Verily, verily, I say unto nee, Except a man be born a- in, he cannot see the king- om of God. Nicodemus saith nto him, How can a man be orn, when he is old? Can he nter the second time into his nother's womb, and be born? Jesus answered, Verily, verily, I y unto thee, Except a man be orn of water and of the Spirit, e cannot enter into the king- om of God That which is orn of the flesh, is flesh; and hat which is born of the Spirit, Spirit. Marvel not that I said nto thee, Ye must be born a- ain. The wind bloweth where listeth, and thou hearest the ound thereof; but canst not tell whence it cometh, and whither goeth: so is every one that is orn of the Spirit.

After which he shall say this Exhortation, following.

BELOVED, ye hear in this Gospel the express words of ur Saviour Christ, That except man be born of water and of he Spirit, he cannot enter into he kingdom of God. Whereby e may perceive the great ne- essity of this Sacrament, where t may be had. Likewise, imme- diately before his ascension into heaven, (as we read in the last hapter of Saint Mark's Gospel,) he gave command to his disci- ples, saying, Go ye into all the world, and preach the Gospel o every creature. He that be- lieveth and is baptized, shall be saved; but he that believeth not, shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost: For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore, and earnestly believe, that he will favourably receive *these* present *persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy

thy Holy Spirit to *these persons*, that *they* may be born again, and be made *heirs* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then the Priest shall speak to the* Persons *to be baptized on this wise:*

WELL-BELOVED, who *are* come hither desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. *Ye* have heard also, that our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully, for your part, promise in the presence of these your Witnesses, and this whole Congregation, that *ye* will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his Commandments.

¶ *Then shall the Priest demand of each of the persons to be baptized, severally, these Questions following:*

Ques. DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answ. I renounce them all.

Ques. DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? A that he was conceived by Holy Ghost, born of the V gin Mary; that he suffered u der Pontius Pilate, was cru fied, dead, and buried; that went down into hell, and a did rise again the third da that he ascended into heav and sitteth at the right hand God the Father Almighty; a from thence shall come again the end of the world, to juc the quick and the dead?

And dost thou believe in t Holy Ghost; the Holy Cath lick Church; the Communi of Saints; the Remission of sin the Resurrection of the flesh and everlasting life after death

Answ. All this I stedfast believe.

Ques. WILT thou be ba tized in this faith

Answ. That is my desire.

Ques. WILT thou then ob diently keep God holy will and commandmen and walk in the same all th days of thy life?

Answ. I will endeavour so do, God being my helper.

¶ *Then shall the Priest say,*

O MERCIFUL God, gra that the old Adam in *th persons* may be so buried, that th new man may be raised up *them. Amen.*

Grant that all carnal affe tions may die in *them*, and th all things belonging to the Sp rit may live and grow in *the Amen.*

Grant that *they* may ha power and strength to have vi tory, and to triumph again the devil, the world, and th flesh. *Amen.*

Grant that *they* being he dedicated to thee by our Offi and Ministry, may also be e dued with heavenly virtue a

l everlastingly rewarded, ough thy mercy, O blessed rd God, who dost live, and rern all things, world without d. *Amen.*

LMIGHTY, everliving God, whose most dearly beloved n Jesus Christ, for the forenes of our sins, did shed of his most precious side h water and blood, and gave mandment to his disciples, t they should go teach all nas, and baptize them in the me of the Father, and of the n, and of the Holy Ghost; gard, we beseech thee, the plications of this Congregath; sanctify this water to the stical washing away of sin; grant that the *persons* now be baptized therein, may reve the fulness of thy grace, ever remain in the number thy faithful and elect chilon, through Jesus Christ our rd. *Amen.*

Then shall the Priest take each Person to be baptized, by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,

I baptize thee in the . Name of the Father, and the Son, and of the Holy ost. Amen.

¶ *Then shall the Priest say,*

WE receive this person into the congregation of Christ's flock; *Here the Priest shall make a Cross on the Person's forehead.* * and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith Christ crucified, and manfully fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *these persons are* regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

¶ *Then shall be said the Lord's Prayer, all kneeling.*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*; that being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. *Amen.*

¶ *Then all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.*

Forasmuch

FORASMUCH as *these Persons have* promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession *they have* now made before this Congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

¶ *And then speaking to the new baptized* Persons, *he shall proceed, and say,*

AND as for you, who ha now by Baptism put Christ, it is your part a duty also, being made the *cl dren* of God and of the lig by faith in Jesus Christ, to w answerably to your Christi calling, and as becometh t children of light; rememberi always that Baptism represer eth unto us our profession which is, to follow the exam of our Saviour Christ, and be made like unto him; th as he died, and rose again f us; so should we, who are ba tized, die from sin, and r again unto righteousness; co tinually mortifying all our e and corrupt affections, a daily proceeding in all virt and godliness of living.

¶ *It is expedient that every Person, thus baptized, should be confirmed the Bishop, so soon after his Baptism as conveniently may be; that he may be admitted to the Holy Communion.*

¶ *If any Persons, not baptized in their Infancy, shall be brought to be ba tized before they come to Years of discretion to answer for themselves; may suffice to use the Office for Publick Baptism of Infants, or (in c of extreme danger) the Office for Private Baptism; only changing t word* (Infant) *for* (Child *or* Person) *as occasion requireth.*

A CATECHISM;

THAT IS TO SAY,

AN INSTRUCTION, TO BE LEARNED OF EVERY PERSON BEFORE HE I BROUGHT TO BE CONFIRMED BY THE BISHOP.

Question. WHAT is your Name?

Answer. N. or M.

Quest. Who gave you this Name?

Answ. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Quest. What did your Godfathers and Godmothers then for you?

Answ. They did promise and vow three things in my name:

First, that I should renoun the devil and all his works, t pomps and vanity of this wick world, and all the sinful lus of the flesh. Secondly, that should believe all the Articles the Christian Faith. And thir ly, that I should keep God's hol will and commandments, a walk in the same all the days my life.

Quest. Dost thou not thin that thou art bound to believ and to do, as they have promis for thee?

Ans

Anſw. Yes verily; and by od's help ſo I will. And I artily thank our heavenly ather, that he hath called e to this ſtate of ſalvation, rough Jeſus Chriſt our Savi- ur. And I pray unto God to ve me his grace, that I may ntinue in the ſame unto my 'e's end.

Catechiſt. Rehearſe the Articles thy Belief.

Anſwer.

I BELIEVE in God the Father Almighty, Maker of heaven nd earth:

And in Jeſus Chriſt his only on our Lord; Who was con- ived by the Holy Ghoſt, Born f the Virgin Mary, Suffered nder Pontius Pilate, was cru- ified, dead, and buried, He eſcended into hell, The third ay he roſe again from the ead, He aſcended into Heaven, nd ſitteth at the right hand f God the Father Almighty; rom thence he ſhall come to udge the quick and the dead.

I believe in the Holy Ghoſt; he Holy Catholick Church; he Communion of Saints; The orgiveneſs of ſins; The Reſur- ection of the Body; And the ife everlaſting. Amen.

Queſt. What doſt thou chiefly earn in theſe Articles of thy Belief?

Anſw. Firſt, I learn to believe n God the Father, who hath made me, and all the world;

Secondly, in God the Son, who hath redeemed me, and all mankind;

Thirdly, in God the Holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Queſt. You ſaid, that your Godfathers and Godmothers did promiſe for you, that you ſhould keep God's Command- ments: Tell me how many there be?

Anſw. Ten.

Queſt. Which be they?

Anſwer.

THE ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the houſe of bondage.

I. Thou ſhalt have none other gods but me.

II. Thou ſhalt not make to thyſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me; and ſhew mercy unto thouſands in them that love me, and keep my commandments.

III. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattle, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long

long in the land which the Lord thy God giveth thee.

VI. Thou ſhalt do no murder.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Queſt. What doſt thou chiefly learn by theſe commandments?

Anſw. I learn two things: My duty towards God, and my duty towards my Neighbour.

Queſt. What is thy duty towards God?

Anſw. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength; to worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honour his holy Name and his Word, and to ſerve him truly all the days of my life.

Queſt. What is thy duty towards thy Neighbour?

Anſw. My duty towards my Neighbour, is to love him as myſelf, and to do to all men, as I would they ſhould do unto me: To love, honour, and ſuccour my father and mother: To honour and obey the King, and all that are put in authority under him: To ſubmit myſelf to all my governors, teachers, ſpiritual paſtors and maſters: To order myſelf lowly and reverently to all my betters: To hurt no body by word or deed: To be true and juſt in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from pick and ſtealing, and my ton from evil-ſpeaking, lying, a ſlandering: To keep my bo in temperance, ſoberneſs, a chaſtity: Not to covet nor fire other men's goods; but learn and labour truly to mine own living, and to do duty in that ſtate of life, u which it ſhall pleaſe God call me.

Catechiſt. My good Chi know this, that thou art able to do theſe things of th ſelf, nor to walk in the co mandments of God, and ſerve him, without his ſpec Grace; which thou muſt lea at all times to call for by di gent Prayer: Let me hear the fore, if thou canſt ſay the Lor Prayer?

Anſwer.

OUR Father, which art heaven, Hallowed be t Name; Thy kingdom com Thy will be done in earth, it is in heaven: Give us t day our daily bread; And fo give us our treſpaſſes, as v forgive them that treſpaſs gainſt us; And lead us not in temptation, But deliver us fro evil. Amen.

Queſt. What deſireſt thou God in this Prayer?

Anſw. I deſire my Lord Go our heavenly Father, who is t giver of all goodneſs, to ſen his grace unto me, and to a people; that we may worſhi him, ſerve him, and obey hin as we ought to do. And I pra unto God, that he will ſend u all things that be needful bot for our ſouls and bodies; an that he will be merciful unto u and forgive us our ſins; and tha it may pleaſe him to ſave an defend us in all dangers ghoſtl and bodily; and that he wi kee

p us from all sin and wicked-
s, and from our ghostly ene-
, and from everlasting death.
d this I trust he will do of his
rcy and goodness, through our
rd Jesus Christ: And there-
e I say, Amen; So be it.

Question.

OW many Sacraments hath
Christ ordained in his
urch?

Answ. Two only, as generally
essary to salvation; that is to
, Baptism, and the Supper of
Lord.

Quest. What meanest thou by
s word *Sacrament?*

Answer. I mean an outward
d visible sign of an inward
d spiritual grace given unto
ordained by Christ himself,
a means whereby we receive
fame, and a pledge to assure
thereof.

Quest. How many parts are
re in a Sacrament?

Answer. Two; the outward
ible sign, and the inward spi-
ual grace.

Quest. What is the outward
ible sign, or Form in Baptism?

Answer. Water; wherein the
rson is baptized, *In the Name the Father, and of the Son, and the Holy Ghost.*

Quest. What is the inward and
ritual grace?

Answer. A death unto sin, and
new birth unto righteousness:
r being by nature born in sin,
d the children of wrath, we are
reby made the children of grace.

Quest. What is required of
rsons to be baptized?

Answer. Repentance, where-
they forsake sin; and Faith,
hereby they stedfastly believe
e promises of God made to
em in that Sacrament.

Quest. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lord's Supper ordained?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part, or sign of the Lord's Supper?

Answ. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Answer. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Quest. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine

Quest. What is required of them who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

¶ *And all Fathers, Mothers, Maſters, and Dames, ſhall cauſe t Children, Servants, and Apprentices, (which have not learned t Catechiſm) to come to the Church at the time appointed, and obedie to hear, and be ordered by the Curate, until ſuch time as they h learned all that is here appointed for them to learn.*

¶ *So ſoon as Children are come to a competent Age, and can ſay in t Mother Tongue, the Creed, the Lord's Prayer, and the Ten Comma ments; and alſo can anſwer to the oth r Queſtions of this ſhort Catechiſ they ſhall be brought to the Biſhop. And every one ſhall have a Godfath or a Godmother, as a witneſs of their Confirmation.*

¶ *And whenſoever the Biſhop ſhall give knowledge for Children t brought unto him for their Confirmation, the Curate of every Pa ſhall either bring, or ſend in writing, with his hand ſubſcribed thereu the Names of all ſuch perſons within his Pariſh, as he ſhall think fit t preſented to the Biſhop to be confirmed. And if the Biſhop approve of th he ſhall confirm them in manner following.*

THE ORDER OF CONFIRMATION,

OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZ AND COME TO YEARS OF DISCRETION.

¶ *Upon the day appointed, all that are to be then confirmed, being placed, ſtanding in Order before the Biſhop; he (or ſome other Miniſter appoi by him) ſhall read this Preface following.*

TO the end that Confirmation may be miniſtered to the more edifying of ſuch as ſhall receive it, the Church hath thought good to order, That none hereafter ſhall be confirmed, but ſuch as can ſay the Creed, the Lord's Prayer, and the Ten Commandments; and can alſo anſwer to ſuch other Queſtions, as in the ſhort Catechiſm are contained: Which order is very convenient to be obſerved; to the end that children, being now come to the years of diſcretion, and having learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may themſelves, with their own mouth and conſent, openly before the Church, ratify and confirm the ſame; and alſo promiſe, that by the grace of God they will evermore endeavour themſelves, faithfully to obſerve ſuch things, as they by th own confeſſion have aſſen unto

¶ *Then ſhall the Biſhop ſay,*

DO ye here, in the preſence God, and of this cong gation, renew the ſolemn p miſe and vow that was made your name at your Baptiſ ratifying and confirming t ſame in your own perſo and acknowledging yourſel bound to believe, and to do thoſe things, which your G fathers and Godmothers th undertook for you?

¶ *And every one ſhall audibly anſwer,* I do.

The Biſhop.

OUR help is in the Name the Lord;

Anſw. Who hath made heav and earth.

Biſ

ishop. Blessed be the name
he Lord;
nswer. Henceforth, world
hout end.
ishop. Lord, hear our prayers;
nswer. And let our cry come
o thee.

Bishop. Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to
nerate these thy servants by
er and the Holy Ghost, and
given unto them forgive-
of all their sins; Strengthen
n, we beseech thee, O Lord,
the Holy Ghost the Com-
er, and daily increase in them
manifold gifts of grace; the
it of wisdom and under-
ding, the spirit of counsel
ghostly strength, the spirit
nowledge and true godliness;
fill them, O Lord, with the
it of thy holy fear, now and
ever. *Amen.*

Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

DEFEND, O Lord, this thy
child [*or this thy servant*]
h thy heavenly grace, that
may continue thine for ever,
daily increase in thy holy
rit more and more, until *he*
e unto thy everlasting king-
, Amen.

¶ *Then shall the Bishop say,*

The Lord be with you:

nswer. And with thy spirit.

nd (*all kneeling down*) *the Bishop shall add,*

Let us pray.

UR Father, which art in
heaven, Hallowed be thy
me; Thy kingdom come; Thy
l be done in earth, as it is in
ven: Give us this day our
y bread; And forgive us our
spasses, as we forgive them
t trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

¶ *And this Collect.*

ALMIGHTY and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy Fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus,*

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

The

SOLEMNIZATION of MATRIMON

¶ *First the Banns of all that are to be married together, muſt be publi in the Church three ſeveral Sundays or Holy-days, in the time of di Service, immediately before the Sentences for the Offertory; the Cu ſaying after the accuſtomed manner:*

I PUBLISH the Banns of Marriage between *M.* of ----- and *N.* of -----. If any of you know cauſe, or juſt impediment, why theſe two perſons ſhould not be joined together in holy Matrimony, ye are to declare it: This is the firſt [*ſecond*, or *third*] time of aſking.

¶ *And if the Perſons that are to be married, dwell in divers Pariſhes, the Banns muſt be aſked in both Pariſhes; and the Curate of the one Pariſh ſhall not ſolemnize Matrimony betwixt them, without a Certificate of the Banns being thrice aſked from the Curate of the other Pariſh.*

¶ *At the day and time appointed for Solemnization of Matrimony, the Perſons to be married ſhall come into the body of the Church with their Friends and Neighbours: And there ſtanding together, the Man on the right hand, and the Woman on the left, the Prieſt ſhall ſay,*

DEARLY beloved, we are gathered together here in the ſight of God, and in the face of this congregation, to join together this man and this woman in holy Matrimony; which is an honourable eſtate, inſtituted of God in the time of man's innocency, ſignifying unto us the myſtical union that is betwixt Chriſt and his Church: which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that he wrought in Cana of Galilee; and is commended of St. Paul to be honourable among all men: and therefore is not by any to be enterpriſed, nor taken in hand advisedly, lightly, or wanto to ſatisfy men's carnal luſts appetites, like brute beaſts t have no underſtanding; but verently, diſcreetly, adviſe ſoberly, and in the fear of G duly conſidering the cauſes which Matrimony was ordair

Firſt, It was ordained for procreation of children, to brought up in the fear and n ture of the Lord, and to praiſe of his holy Name.

Secondly, It was ordained a remedy againſt ſin, and t void fornication; that ſuch ſons, as have not the gift of tinency, might marry, and k themſelves undefiled member Chriſt's body.

Thirdly, It was ordained the mutual ſociety, help, comfort, that the one ought have of the other, both in p perity, and adverſity:

Into which holy eſtate t two perſons preſent come to be joined. Therefore if man can ſhew any juſt ca why they may not lawfully joined together, let him ſpeak, or elſe hereafter for hold his peace.

¶ *And alſo, ſpeaking unto the ſons that ſhall be married, he ſay;*

I REQUIRE and charge both (as ye will anſwer at dreadful day of judgment, w the ſecrets of all hearts ſhal diſcloſed) that if either of know any impediment why may not be lawfully joined

ge

er in Matrimony, ye do confeſs it. For be ye well ed, that ſo many as are led together otherwiſe than 's Word doth allow, are not ed together by God, neither eir Matrimony lawful.

t which day of Marriage, if y Man do alledge and declare y impediment, why they may be coupled together in Matmony, by God's Law, or the ws of this Realm; and will bound, and ſufficient Sureties ith him, to the Parties; or elſe t in a Caution (to the full va of ſuch charges, as the Perns to be married do thereby ſtain) to prove his allegation: hen the Solemnization muſt be ferred, until ſuch time as the uth be tried.

f no impediment be alledged, n ſhall the Curate ſay unto the Man,

WILT thou have this woman to thy wedded , to live together after God's nance in the holy eſtate of rimony? Wilt thou love her, ſort her, honour and keep in ſickneſs and in health; forſaking all other, keep thee unto her, ſo long as ye both l live?

¶ *The man ſhall anſwer,*

I will.

hen ſhall the Prieſt ſay unto the woman,

WILT thou have this man to thy wedded band, to live together after l's ordinance, in the holy te of Matrimony? Wilt thou y him, and ſerve him, love, our, and keep him in ſickneſs in health; and forſaking all er, keep thee only unto him, ong as ye both ſhall live.

¶ *The woman ſhall anſwer,*

I will.

¶ *Then ſhall the Miniſter ſay,*

Who giveth this Woman to be married to this Man?

¶ *Then ſhall they give their troth to each other in this manner:*

¶ *The Miniſter receiving the Woman at her Father's or Friend's hands, ſhall cauſe the Man with his right hand to take the Woman by her right hand, and to ſay after him as followeth:*

I *M.* take thee *N.* to my wedded wife, to have and to hold, from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love and to cheriſh, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ *Then ſhall they looſe their hands; and the Woman with her right hand taking the Man by his right hand, ſhall likewiſe ſay after the Miniſter;*

I *N.* take thee *M.* to my wedded huſband, to have and to hold, from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love, cheriſh, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then ſhall they again looſe their hands; and the Man ſhall give unto the Woman a Ring, laying the ſame upon the book, with the accuſtomed duty to the Prieſt and Clerk. And the Prieſt taking the Ring, ſhall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Prieſt, ſhall ſay,*

WITH this Ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endow: In the Name

Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they ſhall both kneel down; and the Miniſter ſhall ſay,*

Let us pray.

O ETERNAL God, Creator and Preſerver of all mankind, giver of all ſpiritual grace, the author of everlaſting life; Send thy bleſſing upon theſe thy ſervants, this man and this woman, whom we bleſs in thy Name; that as Iſaac and Rebecca lived faithfully together, ſo theſe perſons may ſurely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge;) and may ever remain in perfect love and peace together, and live according to thy laws, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt join their right hands together, and ſay,*

Thoſe whom God hath joined together, let no man put aſunder.

¶ *Then ſhall the Miniſter ſpeak unto the People.*

FORASMUCH as *M.* and *N.* have conſented together in holy wedlock, and have witneſſed the ſame before God and this company, and thereto have given and pledged their troth either to other, and have declared the ſame by giving and receiving of a Ring, and by joining of hands; I pronounce that they be man and wife together, In the Name of the Father, and of the Son, and of the Holy Ghoſt Amen.

¶ *And the Miniſter ſhall add this Bleſſing.*

GOD the Father, God the S God the Holy Ghoſt, bl preſerve, and keep you; Lord mercifully with his fav look upon you; and ſo fill with all ſpiritual benedict and grace, that ye may ſo l together in this life, that in world to come ye may have everlaſting. *Amen.*

¶ *Then the Miniſter or Clerks g to the Lord's Table, ſhall ſay ſing this Pſalm following.*

Beati omnes. Pſalm 128.

BLESSED are all they that f the Lord: and walk in ways.

For thou ſhalt eat the lab of thine hands: O well is th and happy ſhalt thou be.

Thy wife ſhall be as the fr ful vine: upon the walls of th houſe;

Thy children like the ol branches: round about table.

Lo, thus ſhall the man bleſſed: that feareth the Lor

The Lord from out of S ſhall ſo bleſs thee: that thou ſ ſee Jeruſalem in proſperity all life long;

Yea, that thou ſhalt ſee children's children: and p upon Iſrael.

Glory be to the Father, &c As it was in the beginning,

¶ *Or this Pſalm.*

Deus miſereatur. Pſalm 67

GOD be merciful unto us, bleſs us: and ſhew us light of his countenance, an merciful unto us.

That thy way may be kn upon earth: thy ſaving he among all nations.

Let the people praiſe t O God: yea, let all the pe praiſe thee.

O let the nations rejoice and
e glad : for thou ſhalt judge
he folk righteouſly, and govern
he nations upon earth
Let the people praiſe thee,
) God : let all the people
raiſe thee.
Then ſhall the earth bring
orth her increaſe : and God,
ven our own God, ſhall give
s his bleſſing.
God ſhall bleſs us : and all the
nds of the world ſhall fear him.
Glory be to the Father, *&c.*
As it was in the beginning, *&c*

The Pſalm ended, and the Man and the Woman kneeling before the Lord's Table, the Prieſt ſtanding at the Table, and turning his face towards them, ſhall ſay,

Lord, have mercy upon us.
Anſwer. Chriſt, have mercy
on us.
Miniſter. Lord, have mercy
on us.

OUR Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

Miniſter. O Lord, ſave thy ſervant, and thy handmaid;
Anſwer. Who put their truſt in thee.
Miniſter. O Lord, ſend them help from thy holy place;
Anſwer. And evermore defend them.
Miniſter. Be unto them a tower of ſtrength,
Anſwer. From the face of their enemy.
Miniſter. O Lord, hear our prayer;
Anſwer. And let our cry come unto thee.

Miniſter.

O GOD of Abraham, God of Iſaac, God of Jacob, bleſs theſe thy ſervants, and ſow the ſeed of eternal life in their hearts; that whatſoever in thy holy Word they ſhall profitably learn, they may in deed fulfil the ſame. Look, O Lord, mercifully upon them from heaven, and bleſs them. And as thou didſt ſend thy bleſſing upon Abraham and Sarah, to their great comfort: ſo vouchſafe to ſend thy bleſſing upon theſe thy ſervants; that they obeying thy will, and alway being in ſafety under thy protection, may abide in thy love unto their lives end, through Jeſus Chriſt our Lord. *Amen.*

¶ *This Prayer next following ſhall be omitted, where the Woman is paſt child-bearing.*

O MERCIFUL Lord and heavenly Father, by whoſe gracious gift mankind is increaſed; We beſeech thee, aſſiſt with thy bleſſing theſe two perſons; that they may both be fruitful in procreation of children, and alſo live together ſo long in godly love and honeſty; that they may ſee their children chriſtianly and virtuouſly brought up, to thy praiſe and honour, through Jeſus Chriſt our Lord. *Amen.*

O GOD, who by thy mighty power haſt made all things of nothing; who alſo (after other things ſet in order) didſt appoint, that out of man (created after thine own image and ſimilitude) woman ſhould take her beginning; and knitting them together, didſt teach that it ſhould never be lawful to put aſunder thoſe whom thou by Matrimony haſt made one: O God, who haſt conſecrated the ſtate of Matrimony to ſuch an excellent myſtery, that in it is ſignified

and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church; who gave himself for it, loving and cherishing it even as his own flesh;) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

ALMIGHTY God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of his grace, sanctify, and bless you; that ye may please him both in body and soul, and live together in holy love unto your lives end. *Amen.*

¶ *After which if there be no Sermon declaring the duties of Man and Wife, the Minister shall read as followeth.*

ALL ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul, in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men; Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself: For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself.

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married; Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man, saith unto them that are married; husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward his wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforenamed Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord.

e husband is the head of the ife, even as Christ is the head the Church: and he is the viour of the body. Therefore the Church is subject unto hrist, so let the wives be to eir own husbands in every ing. And again he saith, Let e wife see that she reverence r husband.

And in his Epistle to the Cossians, Saint Paul giveth you is short lesson; Wives, subit yourselves unto your own sbands, as it is fit in the ord.

Saint Peter also doth instruct u very well, thus saying; Ye ives, be in subjection to your vn husbands; that if any obey t the word, they also may ithout the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

It is convenient that the new married Persons should receive the Holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.

THE ORDER FOR

THE VISITATION OF THE SICK.

When any Person is sick, notice shall be given thereof to the Minister of the Parish; who coming into the sick Person's house, shall say,

PEACE be to this house, and to all that dwell in it.

When he cometh into the sick man's presence, he shall say, kneeling down,

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ *Then shall the Minister say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, But deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Answer. Which putteth his trust in thee.

Minister. Send *him* help from thy holy place;

Answer. And evermore mightily defend *him.*

Minister. Let the enemy have no advantage of *him;*

Answer. Nor the wicked approach to hurt *him.*

Minister. Be unto *him*, O Lord, a strong tower,

Answer. From the face of *his* enemy.

Minister. O Lord, hear our prayers;

Answer. And let our cry come unto thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this thy servant: Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness: Sanctify, we beseech thee, this thy fatherly correction to *him;* that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else, give *him* grace so to take thy visitation, that after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick Person after this form, or other like.*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and all things to them pertaining as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his Fatherly visitation, submitting yourself wholly unto his will; it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the Person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers; then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence

everence: shall we not much
ather be in subjection unto the
ather of Spirits, and live? For
ney verily for a few days cha-
tened us after their own plea-
ure: but he for our profit, that
e might be partakers of his
olinefs. Thefe words, good
rother, are written in holy
cripture for our comfort and
nftruction; that we fhould pa-
ently, and with thankfgiving,
ear our heavenly Father's cor-
ction, whenfoever by any
anner of adverfity it fhall
eafe his gracious goodnefs to
fit us. And there fhould be no
reater comfort to Chriftian per-
ns, than to be made like unto
hrift, by fuffering patiently
lverfities, troubles, and fick-
effes: For he himfelf went not
to joy, but firft he fuffered
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ory before he was crucified.
truly our way to eternal joy,
to fuffer here with Chrift;
nd our door to enter into eter-
l life, is gladly to die with
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m in everlafting life. Now
erefore, taking your ficknefs,
hich is thus profitable for you,
tiently; I exhort you in the
ame of God, to remember
e profeffion which you made
to God in your Baptifm. And
rafmuch as after this life
ere is an account to be gi-
n unto the righteous Judge,
whom all muft be judged
thout refpect of perfons; I
quire you to examine your-
f and your eftate, both to-
rd God and man; fo that
cufing and condemning your-
f for your own faults, you
ay find mercy at our heavenly
ther's hand for Chrift's fake,
d not be accufed and con-
mned in that fearful judge-
nt. Therefore I fhall rehearfe
to you the Articles of our Faith; that you may know whether you do believe as a Chriftian man fhould, or no.

¶ *Here the Minifter fhall rehearfe the Articles of the Faith, faying thus;*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jefus Chrift his only-begotten Son our Lord? And that he was conceived by the Holy Ghoft; born of the Virgin Mary; that he fuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alfo did rife again the third day; that he afcended into heaven, and fitteth at the right hand of God the Father Almighty; and from thence fhall come again at the end of the world, to judge the quick and the dead?

And doft thou believe in the Holy Ghoft; the Holy Catholick Church; the Communion of Saints; the Remiffion of fins; the Refurrection of the flefh; and everlafting life after death?

¶ *The fick Perfon fhall anfwer,*
All this I ftedfaftly believe.

¶ *Then fhall the Minifter examine whether he repent him truly of his fins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart, all perfons that have offended him; and if he hath offended any other, to afk them forgivenefs; and where he hath done injury or wrong to any man, that he make amends to the uttermoft of his power. And if he hath not before difpofed of his goods, let him then be admonifhed to make his Will, and to declare his Debts, what he oweth, and what is owing unto*

him; for the better discharging of his Conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

¶ *These words before rehearsed, may be said before the Minister begin his Prayer, as he shall see cause.*

¶ *The Minister should not omit earnestly to move such sick persons as are of ability, to be liberal to the poor.*

¶ *Here shall the sick person be moved to make a special Confession of his sins, if he feel his Conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort:*

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners, who truly repent and believe in him; of his great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following.*

Let us pray.

O MOST merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou remembereth them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him* (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity the Church; consider *his* co trition, accept *his* tears, assw *his* pain, as shall seem to th most expedient for *him*. A forasmuch as *he* putteth *his* t trust only in thy mercy, impu not unto *him his* former sin but strengthen him with t blessed Spirit; and when th art pleased to take *him* hen take *him* unto thy favour, throu the merits of thy most dea beloved Son Jesus Christ o Lord. *Amen.*

¶ *Then shall the Minister say t Psalm.*

PSAL. 71. *In te, Domine, spera*

IN thee, O Lord, have I p my trust; let me never put to confusion: but rid n and deliver me in thy righteo ness; incline thine ear unto n and save me.

Be thou my strong ho whereunto I may alway resor thou hast promised to help m for thou art my house of defen and my castle.

Deliver me, O my God, o of the hand of the ungodly: o of the hand of the unrighteo and cruel man.

For thou, O Lord God, art t thing that I long for: thou : my hope, even from my youth

Through thee have I be holden up ever since I was bor thou art he, that took me out my mother's womb; my pra shall alway be of thee.

I am become as it were monster unto many: but r sure trust is in thee.

O let my mouth be fill with thy praise: that I may s of thy glory and honour all t day long.

Cast me not away in the tir of age: forsake me not wh my strength faileth me.

For mine enemies spe again

ainſt me; and they that lay ait for my ſoul, take their ounſel together, ſaying: God th forſaken him, perſecute m, and take him; for there is ne to deliver him.

Go not far from me, O God: y God, haſte thee to help me.

Let them be confounded and riſh that are againſt my ſoul: t them be covered with ſhame nd dishonour, that ſeek to do e evil.

As for me, I will patiently bide alway: and will praiſe nee more and more.

My mouth ſhall daily ſpeak f thy righteouſneſs and ſalvaon: for I know no end thereof.

I will go forth in the ſtrength f the Lord God: and will make nention of thy righteouſneſs only.

Thou, O God, haſt taught ne from my youth up until ow: therefore will I tell of ny wondrous works.

Forſake me not, O God, in nine old age, when I am gray-eaded: until I have ſhewed hy ſtrength unto this genera-ion, and thy power to all them hat are yet for to come.

Thy righteouſneſs, O God, is ery high; and great things are hey that thou haſt done: O God, who is like unto thee!

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *Adding this:*

O SAVIOUR of the world, who by thy Croſs and pre-ious Blood haſt redeemed us; ave us, and help us, we humbly eſeech thee, O Lord.

¶ *Then ſhall the Miniſter ſay,*

THE Almighty Lord, who is a moſt ſtrong tower to all hem that put their truſt in him, o whom all things in heaven, n earth, and under the earth, do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayeſt receive health and ſalvation, but only the Name of our Lord Jeſus Chriſt. *Amen.*

¶ *And after that ſhall ſay,*

UNTO God's gracious mercy and protection we commit thee. The Lord bleſs thee, and keep thee. The Lord make his face to ſhine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

¶ *A Prayer for a ſick Child.*

O ALMIGHTY God, and merciful Father, to whom alone belong the iſſues of life and death; Look down from heaven, we humbly beſeech thee, with the eyes of mercy upon this Child now lying upon the bed of ſickneſs: Viſit *him*, O Lord, with thy ſalvation; deliver *him* in thy good appointed time from *his* bodily pain, and ſave *his* ſoul for thy mercies ſake: That if it ſhall be thy pleaſure to prolong *his* days here on earth, *he* may live to thee, and be an inſtrument of thy glory, by ſerving thee faithfully, and doing good in *his* generation; or elſe receive *him* into thoſe heavenly habitations, where the ſouls of them that ſleep in the Lord Jeſus, enjoy perpetual reſt and felicity: Grant this, O Lord, for thy mercies ſake, in the ſame thy Son our Lord Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

¶ *A Prayer for a ſick Perſon, when there appeareth ſmall hope of recovery.*

O FATHER of mercies, and God of all comfort, our

only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet forasmuch as in all appearance the time of *his* dissolution draweth near; so fit and prepare *him*, we beseech thee, against the hour of death; that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. *Amen.*

¶ *A commendatory Prayer for a sick Person at the point of departure.*

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting through the merits of Jesus Christ thine only Son our Lord. *Amen.*

¶ *A Prayer for Persons troubled in Mind or in Conscience.*

O BLESSED Lord, the Father of mercies, and the God of all comforts; We beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoaking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy

and gladneſs, that the bones ich thou haſt broken may bice. Deliver *him* from fear the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jeſus Chriſt our Lord. *Amen.*

THE COMMUNION OF THE SICK.

¶ Foraſmuch as all mortal men be ſubject to many ſudden perils, diſeaſes, nd ſickneſſes, and ever uncertain what time they ſhall depart out of his life; therefore, to the intent they may be always in a readineſs o die, whenſoever it ſhall pleaſe Almighty God to call them, the urates ſhall diligently from time to time (but eſpecially in the time f peſtilence, or other infectious ſickneſs) exhort their Pariſhioners o the often receiving of the Holy Communion of the Body and Blood of ur Saviour Chriſt, when it ſhall be publickly adminiſtered in the hurch; that ſo doing, they may, in caſe of ſudden viſitation, have he leſs cauſe to be diſquieted for lack of the ſame. But if the ſick erſon be not able to come to the Church, and yet is deſirous to receive he Communion in his houſe; then he muſt give timely notice to the urate, ſignifying alſo how many there are to communicate with him, which ſhall be three, or two at the leaſt) and having a convenient lace in the ſick man's houſe, with all things neceſſary ſo prepared, hat the Curate may reverently miniſter; he ſhall there celebrate the Holy Communion, beginning with the Collect, Epiſtle, and Goſpel, here llowing.

The Collect.

LMIGHTY, everliving God, Maker of mankind, who ct correct thoſe whom thou ct love, and chaſtiſe every e whom thou doſt receive; e beſeech thee to have mercy n this thy ſervant viſited h thine hand, and to grant t *he* may take *his* ſickneſs iently, and recover *his* bodily lth (if it be thy gracious will;) l whenſoever *his* ſoul ſhall art from the body, it may without ſpot preſented unto e, through Jeſus Chriſt our rd. *Amen.*

The Epiſtle. Hebrews 12. 5.

MY ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chaſteneth; and ſcourgeth every ſon whom he receiveth.

The Goſpel. St. John 5. 24.

VERILY, verily I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life.

After which the Prieſt ſhall proceed according to the Form before reſcribed for the Holy Communion, beginning at theſe words [Ye hat do truly, *&c.*]

At the time of the diſtribution of the Holy Sacrament, the Prieſt ſhall rſt receive the Communion himſelf, and after miniſter unto them that re appointed to communicate with the ſick, and laſt of all to the ck perſon.

But if a Man, either by reason of extremity of sickness, or for want warning in due time to the Curate, or for lack of company to receive w him, or by any other just impediment, do not receive the Sacrament Christ's Body and Blood, the Curate shall instruct him, that if he do tr repent him of his sins, and stedfastly believe that Jesus Christ hath s fered death upon the Cross for him, and shed his Blood for his redemptio earnestly remembering the benefits he hath thereby, and giving him hea thanks therefore; he doth eat and drink the Body and Blood of our S viour Christ profitably to his Soul's health, although he do not receive Sacrament with his mouth.

¶ *When the sick Person is visited, and receiveth the holy Communion al one time, then the Priest, for more expedition, shall cut off the form of Visitation at the Psalm* [In thee, O Lord, have I put my trust, & *and go straight to the Communion.*

¶ *In the time of the Plague, Sweat, or such other like contagious ti of sickness or diseases, when none of the Parish or Neighbours be gotten to communicate with the sick in their houses, for fear of infection; upon special request of the diseased, the Minister may c communicate with him.*

THE ORDER FOR
THE BURIAL OF THE DEAD.

¶ *Here is to be noted, that the Office ensuing is not to be used for that die unbaptized, or excommunicate, or have laid violent ha upon themselves.*

¶ *The Priest and Clerks meeting the Corpse at the entrance of the Chu yard, and going before it, either into the Church, or towards the gr shall say, or sing,*

I AM the resurrection and the life, saith the Lord: He that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me, shall never die St. *John* 11. 25, 26.

I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body; yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job* 19. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the L hath taken away; blessed be Name of the Lord. 1 *Tim.* 6 *Job* 1. 21.

¶ *After they are come into Church, shall be read one or of these Psalms following.*

PSAL. 39 *Dixi, custodiam*

I Said, I will take heed to ways: that I offend not my tongue.

I will keep my mouth a were with a bridle: while ungodly is in my sight.

I held my tongue, and sp nothing: I kept silence, even from good words; bu was pain and grief to me.

My heart was hot within

nd while I was thus muſing, he fire kindled : and at the laſt ſpake with my tongue ;

Lord, let me know my end, nd the number of my days : hat I may be certified how long have to live.

Behold, thou haſt made my ys as it were a ſpan long : nd mine age is even as no- ing in reſpect of thee ; and rily every man living is altoge- er vanity.

For man walketh in a vain adow, and diſquieteth him- f in vain : he heapeth up hes, and cannot tell who ſhall ther them.

And now, Lord, what is my pe : truly my hope is even in ee.

Deliver me from all mine fences : and make me not a buke unto the fooliſh.

I became dumb, and opened t my mouth : for it was thy ing.

Take thy plague away from e : I am even conſumed by ans of thy heavy hand.

When thou with rebukes doſt aſten man for ſin, thou mak- his beauty to conſume away, e as it were a moth fretting a ment ; every man therefore but vanity.

Hear my prayer, O Lord, and th thine ears conſider my ling : hold not thy peace at r tears ;

For I am a ſtranger with e, and a ſojourner : as all fathers were.

O ſpare me a little, that I may over my ſtrength : before I hence, and be no more ſeen.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

PSAL. 90. *Domine, refugium.*

LORD, thou haſt been our refuge : from one genera- n to another.

Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlaſting, and world without end.

Thou turneſt man to deſtruction : again thou ſayeſt, Come again, ye children of men.

For a thouſand years in thy ſight, are but as yeſterday : ſeeing that is paſt as a watch in the night.

As ſoon as thou ſcattereſt them, they are even as a ſleep : and fade away ſuddenly, like the graſs.

In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered

For we conſume away in thy diſpleaſure : and are afraid at thy wrathful indignation.

Thou haſt ſet our miſdeeds before thee : and our ſecret ſins in the light of thy countenance.

For when thou art angry, all our days are gone : we bring our years to an end, as it were a tale that is told.

The days of our age are threeſcore years and ten ; and though men be ſo ſtrong, that they come to fourſcore years : yet is their ſtrength then but labour and ſorrow ; ſo ſoon paſſeth it away, and we are gone.

But who regardeth the power of thy wrath : for even thereafter as a man feareth, ſo is thy diſpleaſure.

So teach us to number our days : that we may apply our hearts unto wiſdom.

Turn thee again, O Lord, at the laſt : and be gracious unto thy ſervants.

O ſatisfy us with thy mercy, and that ſoon : ſo ſhall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou haſt plagued

us : and for the years wherein we have suffered adversity.

Shew thy servants thy work : and their children thy glory.

And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *Then shall follow the Lesson, taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.*

1 Cor. 15. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first-fruits ; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed, is death : for he hath put all things under his feet. But when he saith, All things are put under him ; it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? And why stand we in je- pardy every hour? I protest b your rejoicing, which I ha in Christ Jesus our Lord, I d daily. If after the manner men, I have fought with beasts Ephesus, what advantageth me, if the dead rise not? L us eat and drink, for to-morro we die. Be not deceived : e communications corrupt go manners. Awake to righteou ness, and sin not ; for some ha not the knowledge of God. speak this to your shame. B some man will say, How are t dead raised up? and with wh body do they come? Thou fo that which thou sowest is n quickened, except it die : A that which thou sowest, th sowest not that body that sh be, but bare grain, it may char of wheat, or of some other grai But God giveth it a body, as hath pleased him ; and to eve feed his own body. All flesh not the same flesh : but there one kind of flesh of men, a other flesh of beasts, anot of fishes, and another of bir There are also celestial bodi and bodies terrestrial; but t glory of the celestial is one, a the glory of the terrestrial is a other. There is one glory of t sun, and another glory of t moon, and another glory of t stars ; for one star differeth fr another star in glory. So also the resurrection of the dead : is sown in corruption; it is rai in incorruption : It is sown dishonour ; it is raised in glor It is sown in weakness ; it is r ed in power : It is sown a na ral body ; it is raised a spirit body. There is a natural bo and there is a spiritual bo And so it is written, The f man Adam, was made a liv soul; the last Adam was mad quicken

hickening Spirit. Howbeit, that as not firſt which is ſpiritual, ut that which is natural; and terward that which is ſpitual. The firſt man is of the rth, earthy; the ſecond man the Lord from heaven. As is e earthy, ſuch are they that e earthy: and as is the heaenly, ſuch are they alſo that are eavenly. And as we have borne e image of the earthy, we ſhall ſo bear the image of the heaenly. Now this I ſay, brethren, hat fleſh and blood cannot inerit the kingdom of God; neiher doth corruption inherit inorruption. Behold, I ſhew you myſtery: We ſhall not all ſleep; ut we ſhall all be changed, in moment, in the twinkling of n eye, at the laſt trump; (for he trumpet ſhall ſound, and the ead ſhall be raiſed incorrupible, and we ſhall be changed.) or this corruptible muſt put n incorruption, and this moral muſt put on immortaliy. So when this corruptible ſhall have ut on incorruption, and this nortal ſhall have put on immortality; then ſhall be brought o paſs the ſaying that is written, Death is ſwallowed up in victory. O death, where is thy ting? O grave, where is thy victory? The ſting of death is in, and the ſtrength of ſin is he law. But thanks be to God vhich giveth us the victory, hrough our Lord Jeſus Chriſt. Therefore, my beloved brehren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not n vain in the Lord.

¶ *When they come to the grave, while the corpſe is made ready to be laid into the earth, the Prieſt ſhall ſay, or the Prieſt and Clerks ſhall ſing:*

MAN that is born of a woman, hath but a ſhort time to live, and is full of miſery. He cometh up, and is cut down like a flower; he fleeth as it were a ſhadow, and never continueth in one ſtay.

In the midſt of life we are in death: Of whom may we ſeek for ſuccour, but of thee, O Lord, who for our ſins art juſtly diſpleaſed:

Yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knoweſt, Lord, the ſecrets of our hearts; ſhut not thy merciful ears to our prayers; but ſpare us, Lord moſt holy, O God moſt mighty, O holy and merciful Saviour, thou moſt worthy Judge eternal, ſuffer us not at our laſt hour for any pains of death to fall from thee.

¶ *Then while the earth ſhall be caſt upon the body by ſome ſtanding by, the Prieſt ſhall ſay,*

FORASMUCH as it hath pleaſed Almighty God of his great mercy to take unto himſelf the ſoul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, aſhes to aſhes, duſt to duſt; in ſure and certain hope of the reſurrection to eternal life, through our Lord Jeſus Chriſt; who ſhall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

¶ *Then ſhall be ſaid, or ſung,*

I HEARD a voice from heaven, ſaying unto me; Write, From henceforth bleſſed are the dead which die in the Lord: Even ſo ſaith the Spirit; for they reſt from their labours.

¶ *Then*

¶ *Then shall the Priest say,*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Priest.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee, that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

The Collect.

O MERCIFUL God, the F ther of our Lord Jesus Chri who is the resurrection and t life; in whom whosoever b lieveth shall live, though l die; and whosoever liveth, a believeth in him, shall not d eternally; who also hath taug us, by his holy Apostle Sai Paul, not to be sorry as m without hope, for them th sleep in him; We meekly b seech thee, O Father, to raise from the death of sin unto t life of righteousness; that wh we shall depart this life, we m rest in him, as our hope is, th our *brother* doth; and that the general Resurrection in t last day, we may be found a ceptable in thy sight; and r ceive that blessing, which th well-beloved Son shall then pr nounce to all that love and fe thee, saying, Come, ye bless children of my Father, receiv the kingdom prepared for yo from the beginning of the world Grant this, we beseech the O merciful Father, throug Jesus Christ, our Mediator an Redeemer. *Amen.*

THE Grace of our Lord Je sus Christ, and the love o God, and the fellowship of th Holy Ghost, be with us a evermore. *Amen.*

THE THANKSGIVING of WOMEN after CHILD-BIRTH

COMMONLY CALLED, THE CHURCHING OF WOMEN.

¶ *The Woman, at the usual time after her Delivery, shall come into th Church decently apparelled, and there shall kneel down in some convenien place, as hath been accustomed, or as the Ordinary shall direct: An then the Priest shall say unto her,*

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child birth; you shall therefore giv hearty thanks unto God, an say;

¶ *The*

¶ *Then ſhall the Prieſt ſay,*

PSAL. 116. *Dilexi, quoniam.*

AM well pleaſed : that the Lord hath heard the voice of ny prayer ;

That he hath inclined his ear nto me : therefore will I call pon him as long as I live.

The ſnares of death compaſſed ne round about : and the pains f hell gat hold upon me.

I found trouble and heavineſs ; nd I called upon the Name of he Lord : O Lord, I beſeech hee, deliver my ſoul

Gracious is the Lord, and righeous : yea, our God is merciful.

The Lord preſerveth the ſimle : I was in miſery, and he elped me.

Turn again then unto thy eſt, O my ſoul : for the Lord ath rewarded thee.

And why? thou haſt delivered ny ſoul from death : mine eyes rom tears, and my feet from alling.

I will walk before the Lord : n the land of the living.

I believed, and therefore will ſpeak ; but I was ſore troubled : ſaid in my haſte, All men are iars.

What reward ſhall I give unto he Lord : for all the benefits that ne hath done unto me?

I will receive the cup of ſalvation : and call upon the Name of the Lord.

I will pay my vows now in the preſence of all his people : in the courts of the Lord's houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *Or,*

PSAL. 127. *Niſi Dominus.*

EXCEPT the Lord build the houſe : their labour is but loſt that build it.

Except the Lord keep the city : the watchman waketh but in vain.

It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs : for ſo he giveth his beloved ſleep.

Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant : even ſo are the young children.

Happy is the man that hath his quiver full of them : they ſhall not be aſhamed, when they ſpeak with their enemies in the gate.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *Then the Prieſt ſhall ſay,*

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven : Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil : For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

Miniſter. O Lord, ſave this woman thy ſervant;

Anſwer. Who putteth her truſt in thee.

Miniſter. Be thou to her a ſtrong tower;

Anſwer. From the face of her enemy.

Min. Lord, hear our prayer;

Anſwer. And let our cry come unto thee.

Miniſter. Let us pray.

O ALMIGHTY God, we give thee humble thanks, for that thou haſt vouchſafed to deliver this woman thy ſervant from

from the great pain and peril of Child-birth; Grant, we beſeech thee, moſt merciful Father, that ſhe through thy help may both faithfully live, and walk according to thy will in this life preſent; and alſo may be partaker of everlaſting glory in the life to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *The Woman that cometh to give her Thanks, muſt offer accuſtomed Offerings; and if there be a Communion, it is convenient that ſhe receive the Holy Communion.*

A COMMINATION,

OR DENOUNCING OF GOD's ANGER AND JUDGMENTS AGAINST SINNERS, WITH CERTAIN PRAYERS TO BE USED ON THE FIRST DAY OF LENT, AND AT OTHER TIMES, AS THE ORDINARY SHALL APPOINT.

¶ *After Morning Prayer, the Litany ended according to the accuſtomed manner, the Prieſt ſhall in the Reading Pew, or Pulpit, ſay,*

BRETHREN, in the Primitive Church there was a godly diſcipline, that at the beginning of Lent, ſuch perſons as ſtood convicted of notorious ſin, were put to open penance, and puniſhed in this world, that their ſouls might be ſaved in the day of the Lord; and that others, admoniſhed by their example, might be the more afraid to offend.

Inſtead whereof, (until the ſaid diſcipline may be reſtored again, which is much to be wiſhed) it is thought good, that at this time (in the preſence of you all) ſhould be read the general Sentences of God's curſing againſt impenitent ſinners, gathered out of the ſeven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye ſhould anſwer to every Sentence, *Amen:* To the intent that being admoniſhed of the great indignation of God againſt ſinners, ye may the rather be moved to earneſt and true repentance; and may walk more warily in theſe dangerous days; fleeing from ſuch vices, for which ye affirm with your own mouths the curſe of God to be due.

CURSED is the man that maketh any carved or molten image, to worſhip it.

¶ *And the People ſhall anſwer and ſay,* Amen.

Miniſter. Curſed is he, that curſeth his father or mother.

Anſwer. Amen.

Min. Curſed is he, that removeth his neighbour's land-mark.

Anſwer. Amen.

Min. Curſed is he, that maketh the blind to go out of his way.

Anſwer. Amen.

Min. Curſed is he, that perverteth the judgment of the ſtranger, the fatherleſs, and widow.

Anſwer. Amen.

Min. Curſed is he, that ſmiteth his neighbour ſecretly.

Anſwer. Amen.

Min. Curſed is he, that lieth with his neighbour's wife.

Anſwer. Amen.

Min. Curſed is he, that taketh reward to ſlay the innocent.

Anſwer. Amen.

Min. Curſed is he, that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord.

Anſwer. Amen.

Min. Curſed are the unmerciful

fornicators, and adulterers, etous perſons, idolaters, ſlan- ers, drunkards, and extor- ers.

Anſwer. Amen.

Miniſter.

OW ſeeing that all they are accurſed (as the prophet vid beareth witneſs) who do and go aſtray from the com- ndments of God; let us (re- mbering the dreadful judge- nt hanging over our heads, always ready to fall upon return unto our Lord God, h all contrition and meek- s of heart; bewailing and enting our ſinful life, ac- wledging and confeſſing our nces, and ſeeking to bring h worthy fruits of penance. now is the ax put unto the t of the trees; ſo that every that bringeth not forth d fruit, is hewn down, and into the fire. It is a fearful g to fall into the hands of living God: he ſhall pour n rain upon the ſinners, es, fire, and brimſtone, ſtorm tempeſt: this ſhall be their ion to drink. For lo, the d is come out of his place, iſit the wickedneſs of ſuch dwell upon the earth. But may abide the day of his ing? Who ſhall be able to ire, when he appeareth? fan is in his hand, and he purge his floor, and gather wheat into the barn; but he burn the chaff with un- chable fire. The day of the d cometh as a thief in the t: And when men ſhall ſay, e, and all things are ſafe; ſhall ſudden deſtruction e upon them, as ſorrow eth upon a woman travail- with child, and they ſhall eſcape. Then ſhall appear wrath of God in the day of eance, which obſtinate ſin- ners, through the ſtubbornneſs of their heart, have heaped unto themſelves; which deſpiſed the goodneſs, patience, and longſuf- ferance of God, when he calleth them continually to repentance. Then ſhall they call upon me, (ſaith the Lord) but I will not hear; they ſhall ſeek me early, but they ſhall not find me; and that, becauſe they hated know- ledge, and received not the fear of the Lord; but abhorred my counſel, and deſpiſed my cor- rection. Then ſhall it be too late to knock, when the door ſhall be ſhut; and too late to cry for mercy, when it is the time of juſtice. O terrible voice of moſt juſt judgment, which ſhall be pronounced upon them, when it ſhall be ſaid unto them, Go, ye curſed, into the fire ever- laſting, which is prepared for the devil and his angels! Therefore, brethren, take we heed betime, while the day of ſalva- tion laſteth; For the night com- eth, when none can work. But let us, while we have the light, believe in the light, and walk as children of the light; that we be not caſt into utter darkneſs, where is weeping and gnaſhing of teeth. Let us not abuſe the goodneſs of God, who calleth us mercifully to amendment; and of his endleſs pity promiſ- eth us forgiveneſs of that which is paſt, if with a perfect and true heart we return unto him. For though our ſins be as red as ſcarlet, they ſhall be made white as ſnow: and though they be like purple, yet they ſhall be made white as wool. Turn ye (ſaith the Lord) from all your wickedneſs, and your ſin ſhall not be your deſtruction: Caſt away from you all your ungod- lineſs that ye have done: make you new hearts, and a new ſpi- rit: Wherefore will ye die, O ye houſe

houſe of Iſrael, ſeeing that I have no pleaſure in the death of him that dieth, ſaith the Lord God? Turn ye then, and ye ſhall live. Although we have ſinned, yet we have an Advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation for our ſins. For he was wounded for our offences, and ſmitten for our wickedneſs. Let us therefore return unto him, who is the merciful receiver of all true penitent ſinners; aſſuring ourſelves that he is ready to receive us, and moſt willing to pardon us, if we come unto him with faithful repentance; If we ſubmit ourſelves unto him, and from henceforth walk in his ways; if we will take his eaſy yoke, and light burden upon us, to follow him in lowlineſs, patience, and charity, and be ordered by the governance of his Holy Spirit; ſeeking always his glory, and ſerving him duly in our vocation with thankſgiving: This if we do, Chriſt will deliver us from the curſe of the law, and from the extreme malediction which ſhall light upon them that ſhall be ſet on the left hand; and he will ſet us on his right hand, and give us the gracious benediction of his Father, commanding us to take poſſeſſion of his glorious kingdom: Unto which he vouchſafe to bring us all, for his infinite mercy. Amen.

¶ *Then ſhall they all kneel upon their knees, and the Prieſt and Clerks kneeling (in the Place where they are accuſtomed to ſay the Litany) ſhall ſay this Pſalm.*

PSAL. 51. *Miſerere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies, do away mine offences.

Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

For I acknowledge my fault, and my ſin is ever before me.

Againſt thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken, may rejoice.

Turn thy face away from my ſins: and put out all my miſdeeds.

Make me a clean heart, O God: and renew a right ſpirit within me.

Caſt me not away from thy preſence: and take not thy Holy Spirit from me.

O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

Deliver me from blood-guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew forth thy praiſe.

For thou deſireſt no ſacrifice elſe would I give it thee: but thou delighteſt not in burnt offerings.

The ſacrifice of God is a troubled ſpirit: a broken and a

e heart, O God, shalt thou
t despise.
O be favourable and gracious
o Sion: build thou the walls
Jerusalem;
Then shalt thou be pleased
h the sacrifices of righteous-
s, with the burnt-offerings and
ations: then shall they offer
ng bullocks upon thine altar.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.*
rd, have mercy upon us.
Christ, have mercy upon us.
rd, have mercy upon us.

OUR Father, which art in
heaven, Hallowed be thy
me; Thy kingdom come;
y will be done in earth, as
is in heaven: Give us this
y our daily bread; And for-
e us our trespasses, as we
give them that trespass a-
nst us; and lead us not into
nptation, But deliver us from
l. Amen.

Min. O Lord, save thy servants,
Answ. That put their trust in
e.
Min. Send unto them help
m above;
Answ. And evermore mightily
fend them.
Min. Help us, O God our Sa-
ur;
Answ. And for the glory of thy
me deliver us; be merciful to
sinners, for thy Name's sake.
Min. O Lord, hear our prayer;
Answ. And let our cry come
to thee.
Minister. Let us pray.

O LORD, we beseech thee,
mercifully hear our prayers,
d spare all those who confess
eir sins unto thee; that they,
hose consciences by sin are ac-
sed, by thy merciful pardon
ay be absolved, through Christ
r Lord. *Amen.*

O Most mighty God, and mer-
ciful Father, who hast com-
ssion upon all men, and hatest
nothing that thou hast made;
who wouldest not the death of a
sinner, but that he should rather
turn from his sin, and be saved;
Mercifully forgive us our tres-
passes; receive and comfort us,
who are grieved and wearied
with the burden of our sins. Thy
property is always to have mer-
cy; to thee only it appertaineth
to forgive sins: Spare us there-
fore, good Lord, spare thy peo-
ple, whom thou hast redeemed;
enter not into judgment with
thy servants, who are vile earth,
and miserable sinners; but so
turn thine anger from us, who
meekly acknowledge our vile-
ness, and truly repent us of our
faults; and so make haste to
help us in this world, that we
may ever live with thee in the
world to come, through Jesus
Christ our Lord. *Amen.*

¶ *Then shall the People say this that followeth, after the Minister;*

TURN thou us, O good Lord,
and so shall we be turned.
Be favourable, O Lord, be fa-
vourable to thy people, who
turn to thee in weeping, fasting,
and praying. For thou art a
merciful God, full of compas-
sion, long-suffering, and of great
pity. Thou spareſt when we de-
serve punishment. And in thy
wrath thinkest upon mercy.
Spare thy people, good Lord,
spare them; and let not thine
heritage be brought to confusion.
Hear us, O Lord, for thy mercy
is great; And after the multitude
of thy mercies look upon us,
through the merits and mediation
of thy blessed Son, Jesus Christ
our Lord. Amen.

¶ *Then the Minister alone shall say,*

THE Lord bless us, and keep
us; the Lord lift up the
light of his countenance upon
us, and give us peace now and
for evermore. *Amen.*

THE

THE

PSALTER,

OR

PSALMS OF DAVI

POINTED AS THEY ARE TO BE SUNG OR SAID IN CHURCHES.

THE FIRST DAY.

MORNING PRAYER.

PSAL. 1. *Beatus vir, qui non abiit.*

BLESSED is the man, that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful;

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them: but they are like the chaff, which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgement: neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

PSAL. 2. *Quare fremuerunt gentes?*

WHY do the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth st up, and the rulers take cou together: against the Lord, a against his anointed.

3 Let us break their bo asunder: and cast away th cords from us.

4 He that dwelleth in hea shall laugh them to scorn: Lord shall have them in deris

5 Then shall he speak u them in his wrath: and them in his sore displeasure.

6 Yet have I set my Kin upon my holy hill of Sion.

7 I will preach the l whereof the Lord hath said to me: Thou art my Son, t day have I begotten thee.

8 Desire of me, and I sh give thee the heathen for th inheritance: and the utm parts of the earth for thy p session.

9 Thou shalt bruise them w a rod of iron: and break th in pieces like a potter's vessel.

10 Be wise now therefore, ye kings: be learned, ye t are judges of the earth.

11 Serve the Lord in fea and rejoice unto him with verence.

12 Kiss the Son, lest he angry, and so ye perish fr the right way: if his wrath kindled, (yea, but a little) bles are all they that put their tr in him.

PSA

PSAL. 3. *Domine, quid multiplicati?*

LORD, how are they increaſed
that trouble me: many are
they that riſe againſt me.
Many one there be that ſay
of my ſoul: There is no help for
him in his God.
But thou, O Lord, art my
defender: thou art my worſhip,
and the lifter up of my head.
I did call upon the Lord with
my voice: and he heard me out
of his holy hill.
I laid me down and ſlept,
and roſe up again: for the Lord
ſuſtained me.
I will not be afraid for ten
thouſands of the people: that
have ſet themſelves againſt me
round about.
Up, Lord, and help me,
O my God: for thou ſmiteſt all
mine enemies upon the cheek-
bone; thou haſt broken the
teeth of the ungodly.
Salvation belongeth unto
the Lord: and thy bleſſing is
upon thy people.

PSAL. 4. *Cum invocarem.*

HEAR me when I call, O
God of my righteouſneſs:
thou haſt ſet me at liberty when
I was in trouble; have mercy
upon me, and hearken unto my
prayer.
O ye ſons of men, how long
will ye blaſpheme mine honour:
and have ſuch pleaſure in vanity,
and ſeek after leaſing?
Know this alſo, that the
Lord hath choſen to himſelf the
man that is godly: when I call
upon the Lord, he will hear me.
Stand in awe, and ſin not:
commune with your own heart,
and in your chamber, and be ſtill.
Offer the ſacrifice of righ-
teouſneſs: and put your truſt in
the Lord.
There be many that ſay:
Who will ſhew us any good?
Lord, lift thou up: the light
of thy countenance upon us.
Thou haſt put gladneſs in
my heart: ſince the time that
their corn and wine and oil
increaſed.
I will lay me down in peace,
and take my reſt: for it is thou,
Lord, only, that makeſt me
dwell in ſafety.

PSAL. 5. *Verba mea auribus.*

PONDER my words, O Lord:
conſider my meditation.
O hearken thou unto the
voice of my calling; my King,
and my God: for unto thee
will I make my prayer.
My voice ſhalt thou hear
betimes, O Lord: early in the
morning will I direct my prayer
unto thee, and will look up.
For thou art the God that
haſt no pleaſure in wickedneſs:
neither ſhall any evil dwell with
thee.
Such as be fooliſh ſhall not
ſtand in thy ſight: for thou
hateſt all them that work
vanity.
Thou ſhalt deſtroy them
that ſpeak leaſing: the Lord
will abhor both the blood-thirſty
and deceitful man.
But as for me, I will come
into thine houſe, even upon the
multitude of thy mercy: and in
thy fear will I worſhip toward
thy holy temple.
Lead me, O Lord, in thy
righteouſneſs, becauſe of mine
enemies: make thy way plain
before my face.
For there is no faithfulneſs
in his mouth: their inward parts
are very wickedneſs.
Their throat is an open ſe-
pulchre: they flatter with their
tongue.
Deſtroy thou them, O
God; let them periſh through
their own imaginations: caſt
them out in the multitude of
their

their ungodlineſs; for they have rebelled againſt thee.

12 And let all them that put their truſt in thee rejoice: they ſhall ever be giving of thanks, becauſe thou defendeſt them; they that love thy Name ſhall be joyful in thee;

13 For thou, Lord, wilt give thy bleſſing unto the righteous: and with thy favourable kindneſs wilt thou defend him as with a ſhield.

EVENING PRAYER.

PSAL. 6. *Domine, ne.*

O LORD, rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My ſoul alſo is ſore troubled: but, Lord, how long wilt thou puniſh me?

4 Turn thee, O Lord, and deliver my ſoul: O ſave me for thy mercies ſake;

5 For in death no man remembereth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning; every night waſh I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away becauſe of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies ſhall be confounded, and ſore vexed: they ſhall be turned back, and put to ſhame ſuddenly.

PSAL. 7. *Domine, Deus meus.*

O LORD my God, in thee have I put my truſt: ſave me from all them that perſecute me, and deliver me;

2 Leſt he devour my like a lion, and tear it pieces: while there is non help.

3 O Lord my God, if I l done any ſuch thing: o there be any wickedneſs in hands;

4 If I have rewarded evil to him that dealt friendly me: yea, I have delivered that without any cauſe is r enemy;

5 Then let mine enemy ſecute my ſoul, and take yea, let him tread my life d upon the earth, and lay r honour in the duſt.

6 Stand up, O Lord, in wrath, and lift up thyſelf, cauſe of the indignation of enemies: ariſe up for me in judgment that thou haſt manded.

7 And ſo ſhall the cong tion of the people come a thee: for their ſakes ther lift up thyſelf again.

8 The Lord ſhall judge people; give ſentence with O Lord: according to my teouſneſs, and according to innocency that is in me.

9 O let the wickedneſs o ungodly come to an end: guide thou the juſt.

10 For the righteous G trieth the very hearts and r

11 My help cometh of G who preſerveth them tha true of heart.

12 God is a righteous J ſtrong, and patient: and G provoked every day.

13 If a man will not he will whet his ſword hath bent his bow, and m ready.

14 He hath prepared fo the inſtruments of death ordained his arrows again perſecutors.

15 Behold, he travaileth miſc

chief: he hath conceived sow, and brought forth unlineſs.

6 He hath graven and dig- up a pit: and is fallen him- into the deſtruction that he de for other.

7 For his travail ſhall come on his own head: and his wickedneſs ſhall fall on his own pe.

8 I will give thanks unto t Lord, according to his hteouſneſs: and I will praiſe t Name of the Lord moſt igh.

PSAL. 8. *Domine, Dominus noſter.*

O LORD our Governor, how excellent is thy Name in all t world: thou that haſt ſet t glory above the heavens!

Out of the mouth of very es and ſucklings haſt thou ained ſtrength, becauſe of he enemies: that thou might- ſtill the enemy, and the a- ger.

For I will conſider thy hea- s, even the works of thy fin- s: the moon and the ſtars, ich thou haſt ordained

What is man, that thou art ndful of him: and the ſon of n, that thou viſiteſt him?

Thou madeſt him lower n the angels: to crown him h glory and worſhip.

Thou makeſt him to have minion of the works of thy nds: and thou haſt put all ngs in ſubjection under his ;

All ſheep and oxen: yea, the beaſts of the field;

The fowls of the air, and fiſhes of the ſea: and what- ver walketh through the paths o he ſeas.

O Lord our Governor: how ellent is thy Name in all the ld!

MORNING PRAYER.

PSAL. 9. *Confitebor tibi.*

I WILL give thanks unto thee, O Lord, with my whole heart: I will ſpeak of all thy marvellous works.

2 I will be glad and rejoice in thee: yea, my ſongs will I make of thy Name, O thou moſt Higheſt.

3 While mine enemies are driven back: they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right and my cauſe: thou art ſet in the throne that judgeſt right.

5 Thou haſt rebuked the heathen, and deſtroyed the ungodly: thou haſt put out their name for ever and ever.

6 O thou enemy, deſtructions are come to a perpetual end: even as the cities which thou haſt deſtroyed; their memorial is periſhed with them.

7 But the Lord ſhall endure for ever: he hath alſo prepared his ſeat for judgment.

8 For he ſhall judge the world in righteouſneſs: and miniſter true judgment unto the people.

9 The Lord alſo will be a defence of the oppreſſed: even a refuge in due time of trouble.

10 And they that know thy Name, will put their truſt in thee: for thou, Lord, haſt never failed them that ſeek thee.

11 O praiſe the Lord, which dwelleth in Sion: ſhew the people of his doings.

12 For when he maketh inquiſition for blood, he remembereth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord; conſider the trouble which

which I suffer of them that hate me : thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion : I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made : in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgment : the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell : and all the people that forget God.

18 For the poor shall not alway be forgotten : the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand : let the heathen be judged in thy sight.

20 Put them in fear, O Lord : that the heathen may know themselves to be but men.

PSAL. 10. *Ut quid, Domine?*

WHY standest thou so far off, O Lord : and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor : let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire : and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is so proud, that he careth not for God : neither is God in all his thoughts.

5 His ways are alway grievous : thy judgments are far above out of his sight, and therefore defieth he all his enemies

6 For he hath said in his heart, Tush, I shall never be cast down : there shall no h happen unto me.

7 His mouth is full of curs deceit, and fraud : under tongue is ungodliness and nity.

8 He sitteth lurking in thievish corners of the stree and privily in his lurking c doth he murder the innoce his eyes are set against poor.

9 For he lieth waiting sec ly, even as a lion lurketh h his den : that he may ravish poor.

10 He doth ravish the po when he getteth him into net.

11 He falleth down, and h bleth himself : that the con gation of the poor may fall the hands of his captains.

12 He hath said in his he Tush, God hath forgotten hideth away his face, and will never see it.

13 Arise, O Lord God, lift up thine hand : forget the poor.

14 Wherefore should the w ed blaspheme God : while doth say in his heart, T thou God careſt not for it.

15 Surely, thou hast seen for thou beholdest ungodli and wrong.

16 That thou mayest the matter into thine hand : poor committeth himself t thee; for thou art the help the friendless.

17 Break thou the pow the ungodly and malicio take away his ungodliness, thou shalt find none.

18 The Lord is King for and ever : and the heathe perished out of the land.

19 Lord, thou hast hear desire of the poor : thou pare'st their heart, and thin hearkeneth thereto;

20 To help the fatherleſs and
or unto their right : that the
n of the earth be no more
alted againſt them.

SAL. 11. *In Domino confido.*

N the Lord put I my truſt :
how ſay ye then to my ſoul,
at ſhe ſhould flee as a bird
o the hill?

For lo, the ungodly bend
ir bow, and make ready their
ows within the quiver : that
y may privily ſhoot at them
ich are true of heart.

For the foundations will be
t down : and what hath the
hteous done?

The Lord is in his holy
mple : the Lord's ſeat is in
ven.

His eyes conſider the poor :
l his eye-lids try the children
men.

The Lord alloweth the righ-
us : but the ungodly, and him
t delighteth in wickedneſs,
h his ſoul abhor.

Upon the ungodly, he ſhall
n ſnares, fire and brimſtone,
rm and tempeſt : this ſhall
their portion to drink.

For the righteous Lord lov-
righteouſneſs : his counte-
nce will behold the thing that
uſt.

VENING PRAYER.

PSAL. 12. *Salvum me fac.*

ELP me, Lord; for there is
not one godly man left : for
faithful are miniſhed from
ong the children of men.

They talk of vanity every
e with his neighbour : they do
flatter with their lips, and
emble in their double heart.

The Lord ſhall root out all
eitful lips : and the tongue
t ſpeaketh proud things;

Which have ſaid, with our
gue will we prevail : we are
they that ought to ſpeak ; who
is lord over us?

5 Now for the comfortleſs
trouble's ſake of the needy : and
becauſe of the deep ſighing of
the poor ;

6 I will up, ſaith the Lord :
and will help every one from
him that ſwelleth againſt him,
and will ſet him at reſt.

7 The words of the Lord are
pure words : even as the ſilver,
which from the earth is tried,
and purified ſeven times in the
fire.

8 Thou ſhalt keep them, O
Lord : thou ſhalt preſerve him
from this generation for ever.

9 The ungodly walk on every
ſide : when they are exalted,
the children of men are put to
rebuke.

PSAL. 13. *Uſque quo, Domine?*

HOW long wilt thou forget
me, O Lord, for ever : how
long wilt thou hide thy face
from me?

2 How long ſhall I ſeek coun-
ſel in my ſoul, and be ſo vexed
in my heart : how long ſhall
mine enemies triumph over me?

3 Conſider and hear me, O
Lord my God : lighten mine
eyes, that I ſleep not in death;

4 Leſt mine enemy ſay, I
have prevailed againſt him : for
if I be caſt down, they that
trouble me will rejoice at it.

5 But my truſt is in thy mer-
cy : and my heart is joyful in
thy ſalvation.

6 I will ſing of the Lord, be-
cauſe he hath dealt ſo lovingly
with me : yea, I will praiſe the
Name of the Lord moſt Higheſt.

PSAL. 14. *Dixit inſipiens.*

THE fool hath ſaid in his
heart : There is no God.

2 They are corrupt and be-
come abominable in their do-

ings : there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way ; they are altogether become abominable : there is none that doeth good, no not one.

5 Their throat is an open sepulchre ; with their tongues have they deceived : the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness : their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways ; and the way of peace have they not known : there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief : eating up my people as it were bread, and call not upon the Lord ?

9 There were they brought in great fear, even where no fear was : for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor : because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion ? When the Lord turneth the captivity of his people : then shall Jacob rejoice, and Israel shall be glad.

MORNING PRAYER.

PSAL. 15. *Domine, quis habitabit?*

LORD, who shall dwell in thy tabernacle : or who shall rest upon thy holy hill ?

2 Even he, that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

6 He that hath not given his money upon usury : nor taken reward against the innocent.

7 Whoso doeth these things shall never fall.

PSAL. 16. *Conserva me, Domine*

PRESERVE me, O God : for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord : Thou art my God ; my goods are nothing unto thee.

3 All my delight is upon the saints, that are in the earth : and upon such as excel in virtue.

4 But they that run after another god : shall have great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their name within my lips.

6 The Lord himself is the portion of mine inheritance and of my cup : thou shalt maintain my lot.

7 The lot is fallen upon me in a fair ground : yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning : my reins also chasten me in the night season.

9 I have set God always before me : for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

11 For why ? thou shalt not leave

eave my soul in hell : neither halt thou suffer thy holy One o see corruption.

12 Thou shalt shew me the path of life ; in thy presence is he fulness of joy : and at thy right hand there is pleasure for evermore.

PSAL. 17. *Exaudi, Domine.*

HEAR the right, O Lord, consider my complaint : and hearken unto my prayer, that goeth out of feigned lips.

2 Let my sentence come forth from thy presence : and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night-season ; thou hast tried me, and shalt find no wickedness in me : for I am utterly purposed that my mouth shall not offend.

4 Because of men's works, that are done against the words of thy lips : I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths : that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me : incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee : from such as resist thy right hand.

8 Keep me as the apple of an eye : hide me under the shadow of thy wings,

9 From the ungodly that trouble me : mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat : and their mouth speaketh proud things.

11 They lie waiting in our way on every side : turning their eyes down to the ground ;

12 Like as a lion that is greedy of his prey : and as it were a lion's whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down : deliver my soul from the ungodly, which is a sword of thine ;

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world : which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire : and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness : and when I awake up after thy likeness, I shall be satisfied with it.

EVENING PRAYER.

PSAL. 18. *Diligam te, Domine.*

I WILL love thee, O Lord, my strength ; the Lord is my stony rock, and my defence : my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised : so shall I be safe from mine enemies.

3 The sorrows of death compassed me : and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me : the snares of death overtook me.

5 In my trouble I will call upon the Lord : and complain unto my God.

6 So shall he hear my voice out of his holy temple : and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked : the very foundations

also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence : and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down : and it was dark under his feet.

10 He rode upon the cherubins, and did fly : he came flying upon the wings of the wind.

11 He made darkness his secret place : his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed : hail-stones, and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder : hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them : he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me : for they are too mighty for me.

18 They prevented me in the day of my trouble : but the Lord was my upholder.

19 He brought me forth also into a place of liberty : he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing : according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord : and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws : and will not cast out his commandments from me.

23 I was also uncorrupt before him : and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing : and according unto the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean : and with the froward thou shalt learn frowardness.

27 For thou shalt save the people, that are in adversity and shalt bring down the high looks of the proud.

28 Thou also shall light my candle : the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men : and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way : the word of the Lord also is tried in the fire he is the defender of all them that put their trust in him.

31 For who is God, but the Lord, or who hath any strength except our God?

32 It is God, that girdeth me with strength of war : and maketh my way perfect.

33 He maketh my feet like hart's feet : and setteth me up on high.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation : thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou

36 Thou ſhalt make room enough under me for to go : that my foot-ſteps ſhall not ſlide.

37 I will follow upon mine enemies, and overtake them : neither will I turn again, till I have deſtroyed them.

38 I will ſmite them, that they ſhall not be able to ſtand : but fall under my feet.

39 Thou haſt girded me with ſtrength unto the battle : thou ſhalt throw down mine enemies under me.

40 Thou haſt made mine enemies alſo to turn their backs upon me : and I ſhall deſtroy them that hate me.

41 They ſhall cry, but there ſhall be none to help them : yea, even unto the Lord ſhall they cry, but he ſhall not hear them.

42 I will beat them as ſmall as the duſt before the wind : I will caſt them out as the clay in the ſtreets.

43 Thou ſhalt deliver me from the ſtrivings of the people : and thou ſhalt make me the head of the heathen.

44 A people whom I have not known : ſhall ſerve me.

45 As ſoon as they hear of me, they ſhall obey me : but the ſtrange children ſhall diſſemble with me.

46 The ſtrange children ſhall fail : and be afraid out of their priſons.

47 The Lord liveth, and bleſſed be my ſtrong helper : and praiſed be the God of my ſalvation.

48 Even the God, that ſeeth that I be avenged : and ſubdueth the people unto me.

49 It is he, that delivereth me from my cruel enemies, and ſetteth me up above mine adverſaries : thou ſhalt rid me from the wicked man.

50 For this cauſe will I give thanks unto thee, O Lord, among the Gentiles : and ſing praiſes unto thy Name.

51 Great proſperity giveth he unto his King : and ſheweth loving-kindneſs unto David his Anointed, and unto his ſeed for evermore.

MORNING PRAYER.

PSAL. 19 *Cæli enarrant.*

THE heavens declare the glory of God : and the firmament ſheweth his handy-work.

2 One day telleth another : and one night certifieth another.

3 There is neither ſpeech nor language : but their voices are heard among them.

4 Their ſound is gone out into all lands : and their words into the ends of the world.

5 In them hath he ſet a tabernacle for the ſun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his courſe.

6 It goeth forth from the uttermoſt part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the ſoul : the teſtimony of the Lord is ſure, and giveth wiſdom unto the ſimple.

8 The ſtatutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever : the judgments of the Lord are true, and righteous altogether.

10 More to be deſired are they than gold, yea, than much fine gold : ſweeter alſo than honey, and the honey-comb.

11 Moreover, by them is thy servant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleanse thou me from my secret faults

13 Keep thy servant also from presumptous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight,

15 O Lord : my strength, and my redeemer.

PSAL. 20. *Exaudiat te Dominus.*

THE Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee;

2 Send thee help from the sanctuary : and strengthen thee out of Sion;

3 Remember all thy offerings : and accept thy burnt sacrifice;

4 Grant thee thy heart's desire : and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God : the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven : even with the wholsome strength of his right hand.

7 Some put their trust in chariots, and some in horses : but we will remember the Name of the Lord our God.

8 They are brought down, and fallen : but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven : when we call upon thee.

PSAL. 21. *Domine, in virtute tua.*

THE King shall rejoice in thy strength, O Lord : exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire : and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness : and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life even for ever and ever.

5 His honour is great in thy salvation : glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity : and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord : and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand : thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth : and their seed from among the children of men.

11 For they intended mischief against thee : and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight : and the string of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength : so will we sing, and praise thy power.

EVENING PRAYER

PSAL. 22. *Deus, Deus meus.*

MY God, my God, look upon me; why hast thou forsaken me : and art so far from my

ny health, and from the words
f my complaint.

2 O my God, I cry in the
ay-time, but thou heareſt not :
nd in the night-ſeaſon alſo I
ake no reſt.

3 And thou continueſt holy :
O thou worſhip of Iſrael !

4 Our fathers hoped in thee :
hey truſted in thee, and thou
idſt deliver them.

5 They called upon thee, and
ere holpen : they put their
ruſt in thee, and were not con-
ounded.

6 But as for me, I am a worm,
nd no man : a very ſcorn
f men, and the out-caſt of the
eople.

7 All they that ſee me, laugh
ne to ſcorn : they ſhoot out
heir lips, and ſhake their heads,
aying,

8 He truſted in God, that he
vould deliver him : let him de-
iver him, if he will have him.

9 But thou art he that took me
ut of my mother's womb : thou
vaſt my hope, when I hanged
et upon my mother's breaſts.

10 I have been left unto thee
ver ſince I was born : thou art
ny God even from my mother's
vomb.

11 O go not from me, for
rouble is hard at hand : and
here is none to help me.

12 Many oxen are come
bout me : fat bulls of Baſan
loſe me in on every ſide.

13 They gape upon me with
heir mouths : as it were a
amping and a roaring lion.

14 I am poured out like water,
nd all my bones are out of
oint : my heart alſo in the midſt
of my body is even like melting
wax.

15 My ſtrength is dried up
ike a potſherd, and my tongue
cleaveth to my gums : and thou
ſhalt bring me into the duſt of
death.

16 For many dogs are come
about me : and the counſel of the
wicked layeth ſiege againſt me.

17 They pierced my hands
and my feet ; I may tell all my
bones : they ſtand ſtaring and
looking upon me.

18 They part my garments
among them : and caſt lots upon
my veſture.

19 But be not thou far from
me, O Lord : thou art my ſuc-
cour, haſte thee to help me.

20 Deliver my ſoul from the
ſword : my darling from the
power of the dog.

21 Save me from the lion's
mouth : thou haſt heard me
alſo from among the horns of
the unicorns.

22 I will declare thy Name
unto my brethren : in the midſt
of the congregation will I praiſe
thee.

23 O praiſe the Lord, ye that
fear him : magnify him, all ye
of the ſeed of Jacob, and fear
him, all ye ſeed of Iſrael :

24 For he hath not deſpiſed,
nor abhorred the low eſtate of
the poor : he hath not hid his
face from him, but when he
called unto him, he heard him.

25 My praiſe is of thee in the
great congregation : my vows
will I perform in the ſight of
them that fear him.

26 The poor ſhall eat, and be
ſatisfied : they that ſeek after
the Lord ſhall praiſe him ; your
heart ſhall live for ever.

27 All the ends of the world
ſhall remember themſelves, and
be turned unto the Lord : and all
the kindreds of the nations ſhall
worſhip before him.

28 For the kingdom is the
Lord's : and he is the Governor
among the people.

29 All ſuch as be fat upon
earth : have eaten, and wor-
ſhipped.

30 All they that go down into the duſt ſhall kneel before him : and no man hath quickened his own ſoul.

31 My ſeed ſhall ſerve him : they ſhall be counted unto the Lord for a generation.

32 They ſhall come, and the heavens ſhall declare his righteouſneſs : unto a people that ſhall be born, whom the Lord hath made.

PSAL. 23. *Dominus regit me.*

THE Lord is my ſhepherd : therefore can I lack nothing.

2 He ſhall feed me in a green paſture : and lead me forth beſide the waters of comfort.

3 Be ſhall convert my ſoul : and bring me forth in the paths of righteouſneſs for his Name's ſake.

4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil : for thou art with me; thy rod and thy ſtaff comfort me.

5 Thou ſhalt prepare a table before me againſt them that trouble me : thou haſt anointed my head with oil, and my cup ſhall be full.

6 But thy loving-kindneſs and mercy ſhall follow me all the days of my life : and I will dwell in the houſe of the Lord for ever.

MORNING PRAYER.

PSAL. 24. *Domini eſt terra.*

THE earth is the Lord's, and all that therein is : the compaſs of the world, and they that dwell therein.

2 For he hath founded it upon the ſeas : and prepared it upon the floods.

3 Who ſhall aſcend into the hill of the Lord : or who ſhall riſe up in his holy place?

4 Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor ſworn to deceive his neighbour.

5 He ſhall receive the bleſſing from the Lord : and righteouſneſs from the God of his ſalvation.

6 This is the generation of them that ſeek him : even of them that ſeek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors : and the King of glory ſhall come in.

8 Who is the King of glory : is the Lord ſtrong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors : and the King of glory ſhall come in.

10 Who is the King of glory even the Lord of hoſts, he is the King of glory.

PSAL. 25. *Ad te, Domine, levavi.*

UNTO thee, O Lord, will I lift up my ſoul; my God I have put my truſt in thee O let me not be confounded neither let mine enemies triumph over me.

2 For all they that hope in thee ſhall not be aſhamed : but ſuch as tranſgreſs without a cauſe ſhall be put to confuſion.

3 Shew me thy ways, O Lord and teach me thy paths.

4 Lead me forth in thy truth and learn me : for thou art the God of my ſalvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies : and thy loving-kindneſſes, which have been ever of old.

6 O remember not the ſins and offences of my youth : but according to thy mercy think thou

ou upon me, O Lord, for thy
odneſs.
7 Gracious and righteous is
e Lord : therefore will he
ach ſinners in the way.
8 Them that are meek ſhall he
ide in judgment : and ſuch as
e gentle, them ſhall he learn
s way.
9 All the paths of the Lord
e mercy and truth : unto ſuch
keep his covenant, and his
ſtimonies.
10 For thy Name's ſake, O
ord : be merciful unto my ſin,
r it is great.
11 What man is he, that feareth
e Lord : him ſhall he teach in
e way that he ſhall chooſe.
12 His ſoul ſhall dwell at eaſe :
d his ſeed ſhall inherit the land.
13 The ſecret of the Lord is
nong them that fear him : and
will ſhew them his covenant.
14 Mine eyes are ever looking
nto the Lord : for he ſhall
uck my feet out of the net.
15 Turn thee unto me, and
ve mercy upon me : for I am
ſolate and in miſery.
16 The ſorrows of my heart
e enlarged : O bring thou me
t of my troubles.
17 Look upon my adverſity
d miſery : and forgive me all
y ſin.
18 Conſider mine enemies, how
any they are : and they bear
tyrannous hate againſt me
19 O keep my ſoul, and deliver
e : let me not be confounded;
r I have put my truſt in thee
20 Let perfectneſs and righ-
ous dealing wait upon me : for
y hope hath been in thee.
21 Deliver Iſrael, O God :
t of all his troubles.

PSAL. 26. *Judica me, Domine.*

BE thou my Judge, O Lord, for I have walked innocently : y truſt hath been alſo in the ord, therefore ſhall I not fall.

2 Examine me, O Lord, and prove me : try out my reins and my heart.
3 For thy loving-kindneſs is ever before mine eyes : and I will walk in thy truth.
4 I have not dwelt with vain perſons : neither will I have fellowſhip with the deceitful.
5 I have hated the congregation of the wicked : and will not ſit among the ungodly.
6 I will waſh my hands in innocency, O Lord : and ſo will I go to thine altar;
7 That I may ſhew the voice of thankſgiving : and tell of all thy wondrous works.
8 Lord, I have loved the habitation of thy houſe : and the place where thine honour dwelleth.
9 O ſhut not up my ſoul with the ſinners : nor my life with the blood-thirſty;
10 In whoſe hands is wickedneſs : and their right hand is full of gifts
11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.
12 My foot ſtandeth right : I will praiſe the Lord in the congregations.

EVENING PRAYER.

PSAL. 27. *Dominus illuminatio.*

THE Lord is my light, and my ſalvation; whom then ſhall I fear : the Lord is the ſtrength of my life; of whom then ſhall I be afraid?
2 When the wicked, even mine enemies, and my foes, came upon me to eat up my fleſh : they ſtumbled and fell.
3 Though an hoſt of men were laid againſt me, yet ſhall not my heart be afraid : and though there roſe up war againſt me, yet will I put my truſt in him.

4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: Thy face, Lord, will I seek.

10 O hide not thou thy face from me: nor cast thy servant away in displeasure.

11 Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure: be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.

PSAL. 28. *Ad te, Domine.*

UNTO thee will I cry, Lord my strength: thi no scorn of me; lest if th make as though thou hear not, I become like them that down into the pit.

2 Hear the voice of my hu ble petitions, when I cry u thee: when I hold up my han towards the mercy-seat of t holy temple.

3 O pluck me not away, n ther destroy me with the u godly and wicked doers: whi speak friendly to their neig bours, but imagine mischief their hearts.

4 Reward them according their deeds: and according the wickedness of their own i ventions.

5 Recompense them after t work of their hands: pay the that they have deserved.

6 For they regard not in the mind the works of the Lor nor the operation of his hand therefore shall he break the down, and not build them up.

7 Praised be the Lord: f he hath heard the voice of n humble petitions.

8 The Lord is my strengt and my shield; my heart ha trusted in him, and I am hel ed: therefore my heart dance for joy, and in my song will praise him.

9 The Lord is my strength and he is the wholsome defen of his Anointed.

10 O save thy people, an give thy blessing unto thine i heritance: feed them, and f them up for ever.

PSAL. 29. *Afferte Domino.*

BRING unto the Lord, O mighty, bring young ran unto the Lord: ascribe unto th Lord worship and strength;

2 Giv

2 Give the Lord the honour
ne unto his Name : worſhip
he Lord with holy worſhip.
3 It is the Lord, that com-
nandeth the waters : it is the
lorious God, that maketh the
hunder.
4 It is the Lord, that ruleth the
ea ; the voice of the Lord is
ighty in operation : the voice
f the Lord is a glorious voice.
5 The voice of the Lord
reaketh the cedar trees : yea,
he Lord breaketh the cedars of
Libanus.
6 He maketh them alſo to
kip like a calf : Libanus alſo
nd Sirion, like a young uni-
orn.
7 The voice of the Lord di-
ideth the flames of fire ; the
oice of the Lord ſhaketh the
ilderneſs : yea, the Lord ſhak-
th the wilderneſs of Cades.
8 The voice of the Lord
aketh the hinds to bring forth
oung, and diſcovereth the thick
ſhes : in his temple doth every
an ſpeak of his honour.
9 The Lord ſitteth above the
ater-flood : and the Lord re-
aineth a King for ever.
10 The Lord ſhall give ſtrength
nto his people : the Lord ſhall
ve his people the bleſſing of
eace.

MORNING PRAYER.

PSAL. 30. *Exaltabo te, Domine.*

I WILL magnify thee, O Lord,
for thou haſt ſet me up : and
ot made my foes to triumph
ver me.
2 O Lord my God, I cried unto
ee : and thou haſt healed me.
3 Thou, Lord, haſt brought
ny ſoul out of hell : thou haſt
ept my life from them that go
own to the pit.
4 Sing praiſes unto the Lord,
ye ſaints of his : and give
anks unto him for a remem-
rance of his holineſs.
5 For his wrath endureth but
the twinkling of an eye, and in
his pleaſure is life : heavineſs
may endure for a night, but joy
cometh in the morning.
6 And in my proſperity I ſaid,
I never ſhall be removed : thou,
Lord, of thy goodneſs hadſt made
my hill ſo ſtrong.
7 Thou didſt turn thy face
from me : and I was troubled.
8 Then cried I unto thee, O
Lord : and gat me to my Lord
right humbly.
9 What profit is there in my
blood : when I go down to the
pit ?
10 Shall the duſt give thanks
unto thee : or ſhall it declare
thy truth ?
11 Hear, O Lord, and have
mercy upon me : Lord, be thou
my helper.
12 Thou haſt turned my hea-
vineſs into joy : thou haſt put
off my ſackcloth, and girded me
with gladneſs.
13 Therefore ſhall every good
man ſing of thy praiſe without
ceaſing : O my God, I will give
thanks unto thee for ever.

PSAL. 31. *In te, Domine, ſperavi.*

IN thee, O Lord, have I put
my truſt : let me never be
put to confuſion, deliver me in
thy righteouſneſs.
2 Bow down thine ear to me :
make haſte to deliver me.
3 And be thou my ſtrong rock,
and houſe of defence : that thou
mayeſt ſave me.
4 For thou art my ſtrong rock,
and my caſtle : be thou alſo
my guide, and lead me for thy
Name's ſake.
5 Draw me out of the net,
that they have laid privily for
me : for thou art my ſtrength.
6 Into thy hands I commend
my ſpirit : for thou haſt re-
deemed me, O Lord, thou God
of truth.

7 I have hated them that hold of superstitious vanities : and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness; yea, my soul and my body.

11 For my life is waxen old with heaviness : and my years with mourning

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me; and they, that did see me without, conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude : and fear is on every side, while they consspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord : I have said, Thou art my God.

17 My time is in thy hand; deliver me from the hand of mine enemies : and from them that persecute me.

18 Shew thy servant the light of thy countenance : and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodness, which thou hast laid up for them that fear thee : and that thou hast prepared for them that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord : for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste I said : I am cast out of thy sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer : when I cried unto thee

26 O love the Lord, all ye his saints : for the Lord preserveth them that are faithful and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart : all ye that put your trust in the Lord.

EVENING PRAYER

PSAL. 32. *Beati, quorum.*

BLESSED is he, whose unrighteousness is forgiven : and whose sin is covered.

2 Blessed is the man, unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

3 For while I held my tongue my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

5 I will acknowledge my sin unto

to thee : and mine unrighte-
fneſs have I not hid.
6 I ſaid, I will confeſs my
s unto the Lord : and ſo thou
rgaveſt the wickedneſs of my
.
7 For this ſhall every one that
godly make his prayer unto
ee, in a time when thou mayeſt
found : but in the great wa-
r-floods they ſhall not come
gh him.
8 Thou art a place to hide
e in, thou ſhalt preſerve me
om trouble : thou ſhalt com-
ſs me about with ſongs of de-
verance.
9 I will inform thee, and
ach thee in the way wherein
ou ſhalt go : and I will guide
ee with mine eye.
10 Be ye not like to horſe and
ule, which have no under-
anding : whoſe mouths muſt
e held with bit and bridle, leſt
ney fall upon thee.
11 Great plagues remain for
he ungodly : but whoſo putteth
is truſt in the Lord, mercy em-
raceth him on every ſide.
12 Be glad, O ye righteous,
nd rejoice in the Lord : and be
oyful all ye that are true of
eart.

PSAL. 33. *Exultate, juſti.*

REJOICE in the Lord, O ye righteous : for it becometh vell the juſt to be thankful.
2 Praiſe the Lord with harp : ing praiſes unto him with the ute, and inſtrument of ten trings.
3 Sing unto the Lord a new ong : ſing praiſes luſtily unto im with a good courage.
4 For the word of the Lord s true : and all his works are aithful.
5 He loveth righteouſneſs and udgment: the earth is full of the goodneſs of the Lord.
6 By the word of the Lord were the heavens made : and all the hoſts of them by the breath of his mouth.
7 He gathereth the waters of the ſea together, as it were upon an heap : and layeth up the deep, as in a treaſure-houſe.
8 Let all the earth fear the Lord : ſtand in awe of him, all ye that dwell in the world;
9 For he ſpake, and it was done : he commanded, and it ſtood faſt.
10 The Lord bringeth the counſel of the heathen to nought: and maketh the devices of the people to be of none effect, and caſteth out the counſels of princes.
11 The counſel of the Lord ſhall endure for ever : and the thoughts of his heart from generation to generation.
12 Bleſſed are the people, whoſe God is the Lord Jehovah : and bleſſed are the folk, that he hath choſen to him, to be his inheritance.
13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he conſidereth all them that dwell on the earth.
14 He faſhioneth all the hearts of them : and underſtandeth all their works.
15 There is no king that can be ſaved by the multitude of an hoſt : neither is any mighty man delivered by much ſtrength.
16 A horſe is counted but a vain thing to ſave a man : neither ſhall he deliver any man by his great ſtrength.
17 Behold, the eye of the Lord is upon them that fear him : and upon them that put their truſt in his mercy;
18 To deliver their ſoul from death : and to feed them in the time of dearth.
19 Our ſoul hath patiently tarried

tarried for the Lord: for he is our help, and our ſhield.

20 For our heart ſhall rejoice in him: becauſe we have hoped in his holy Name.

21 Let thy merciful kindneſs, O Lord, be upon us: like as we do put our truſt in thee.

PSAL. 34. *Benedicam Domino.*

I WILL alway give thanks unto the Lord: his praiſe ſhall ever be in my mouth.

2 My ſoul ſhall make her boaſt in the Lord: the humble ſhall hear thereof, and be glad.

3 O praiſe the Lord with me: and let us magnify his Name together.

4 I ſought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened: and their faces were not aſhamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and ſaveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taſte and ſee, how gracious the Lord is: bleſſed is the man that truſteth in him.

9 O fear the Lord, ye that are his ſaints: for they that fear him lack nothing.

10 The lions do lack, and ſuffer hunger: but they who ſeek the Lord, ſhall want no manner of thing that is good.

11 Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he, that luſteth to live: and would fain ſee good days?

13 Keep thy tongue from evil: and thy lips, that they ſpeak no guile.

14 Eſchew evil, and do good: ſeek peace, and enſue it.

15 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is againſt them that do evil, to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart: and will ſave ſuch as be of an humble ſpirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: ſo that not one of them is broken.

21 But misfortune ſhall ſlay the ungodly: and they that hate the righteous ſhall be deſolate.

22 The Lord delivereth the ſouls of his ſervants: and all they that put their truſt in him ſhall not be deſtitute.

MORNING PRAYER

PSAL. 35. *Judica, Domine.*

PLEAD thou my cauſe, O Lord, with them that ſtrive with me: and fight thou againſt them that fight againſt me.

2 Lay hand upon the ſhield and buckler: and ſtand up to help me.

3 Bring forth the ſpear, and ſtop the way againſt them that perſecute me: ſay unto my ſoul, I am thy ſalvation.

4 Let them be confounded and put to ſhame, that ſeek after my ſoul: let them be turned back, and brought to confuſion that imagine miſchief for me.

5 Let them be as the duſt before the wind: and the Angel of the Lord ſcattering them.

6 Let their way be dark and ſlippery: and let the Angel of the Lord perſecute them.

7 For

7 For they have privily laid
heir net to deſtroy me without
cauſe : yea, even without a
uſe have they made a pit for
y ſoul.
8 Let a ſudden deſtruction
me upon him unawares, and
s net, that he hath laid privily,
tch himſelf : that he may fall
to his own miſchief.
9 And, my ſoul, be joyful in
e Lord : it ſhall rejoice in his
lvation.
10 All my bones ſhall ſay, Lord,
ho is like unto thee, who de-
vereſt the poor from him that
too ſtrong for him : yea, the
or, and him that is in miſery,
om him that ſpoileth him!
11 Falſe witneſſes did riſe up :
ey laid to my charge things
at I knew not.
12 They rewarded me evil for
od : to the great diſcomfort
f my ſoul.
13 Nevertheleſs, when they
ere ſick, I put on ſackcloth,
nd humbled my ſoul with faſt-
g : and my prayer ſhall turn
to mine own boſom.
14 I behaved myſelf, as though
had been my friend, or my
rother : I went heavily, as one
hat mourneth for his mother.
15 But in mine adverſity they
joiced, and gathered them-
lves together : yea, the very
bjects came together againſt me
nawares, making mouths at me,
nd ceaſed not.
16 With the flatterers were
ufy mockers : who gnaſhed
pon me with their teeth.
17 Lord, how long wilt thou
ook upon this : O deliver my
ul from the calamities which
ey bring on me, and my dar-
ng from the lions.
18 So will I give thee thanks
the great congregation : I
ill praiſe thee among much
eople.
19 O let not them that are
mine enemies, triumph over me
ungodly : neither let them wink
with their eyes, that hate me
without a cauſe.
20 And why? their communing is not for peace : but they imagine deceitful words againſt them that are quiet in the land.
21 They gaped upon me with their mouths, and ſaid : Fie on thee, fie on thee, we ſaw it with our eyes.
22 This thou haſt ſeen, O Lord : hold not thy tongue then, go not far from me, O Lord.
23 Awake, and ſtand up to judge my quarrel : avenge thou my cauſe, my God, and my Lord.
24 Judge me, O Lord my God, according to thy righteouſneſs : and let them not triumph over me.
25 Let them not ſay in their hearts, There, there, ſo would we have it : neither let them ſay, We have devoured him.
26 Let them be put to confuſion and ſhame together, that rejoice at my trouble : let them be clothed with rebuke and diſhonour, that boaſt themſelves againſt me.
27 Let them be glad and rejoice, that favour my righteous dealing : yea, let them ſay alway, Bleſſed be the Lord, who hath pleaſure in the proſperity of his ſervant.
28 And as for my tongue, it ſhall be talking of thy righteouſneſs : and of thy praiſe all the day long.

PSAL. 36. *Dixit injuſtus.*

MY heart ſheweth me the wickedneſs of the ungodly : that there is no fear of God before his eyes.
2 For he flattereth himſelf in his own ſight : until his abominable ſin be found out.

3 The

3 The words of his mouth are unrighteous, and ſull of deceit: he hath left off to behave himſelf wiſely, and to do good.

4 He imagineth miſchief upon his bed, and hath ſet himſelf in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulneſs unto the clouds.

6 Thy righteouſneſs ſtandeth like the ſtrong mountains: thy judgments are like the great deep

7 Thou, Lord, ſhalt ſave both man and beaſt; How excellent is thy mercy, O God: and the children of men ſhall put their truſt under the ſhadow of thy wings.

8 They ſhall be ſatisfied with the plenteouſneſs of thy houſe: and thou ſhalt give them drink of thy pleaſures, as out of the river.

9 For with thee is the well of life: and in thy light ſhall we ſee light.

10 O continue forth thy loving-kindneſs unto them that know thee: and thy righteouſneſs unto them that are true of heart.

11 O let not the foot of pride come againſt me: and let not the hand of the ungodly caſt me down.

12 There are they fallen all that work wickedneſs: they are caſt down, and ſhall not be able to ſtand.

EVENING PRAYER.

PSAL. 37. *Noli æmulari.*

FRET not thyſelf becauſe of the ungodly: neither be thou envious againſt the evil-doers;

2 For they ſhall ſoon be cut down like the graſs: and be withered even as the green herb.

3 Put thou thy truſt in t Lord, and be doing good: dw in the land, and verily thou ſh be fed.

4 Delight thou in the Lor and he ſhall give thee thy heart deſire.

5 Commit thy way unto t Lord, and put thy truſt in him and he ſhall bring it to paſs.

6 He ſhall make thy right ouſneſs as clear as the light and thy juſt dealing as t noon-day.

7 Hold thee ſtill in the Lor and abide patiently upon him but grieve not thyſelf at hin whoſe way doth proſper, againſ the man that doeth after ev counſels.

8 Leave off from wrath, an let go diſpleaſure: fret not thy ſelf, elſe ſhalt thou be moved t do evil.

9 Wicked doers ſhall be root ed out: and they that patientl abide the Lord, thoſe ſhall in herit the land.

10 Yet a little while, and th ungodly ſhall be clean gone thou ſhalt look after his place and he ſhall be away.

11 But the meek-ſpirited ſha poſſeſs the earth: and ſhall b refreſhed in the multitude o peace.

12 The ungodly ſeeketh coun ſel againſt the juſt: and gnaſh eth upon him with his teeth.

13 The Lord ſhall laugh hin to ſcorn: for he hath ſeen tha his day is coming.

14 The ungodly have drawn out the ſword, and have ben their bow: to caſt down the poor and needy, and to ſlay ſuch as are of a right converſation.

15 Their ſword ſhall go through their own heart: and ther bow ſhall be broken.

16 A ſmall thing that the righteous hath: is better than great riches of the ungodly.

17 For

17 For the arms of the ungodly shall be broken : and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly : and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish ; and the enemies of the Lord shall consume as the fat of lambs : yea, even as the smoke, shall they consume away.

21 The ungodly borroweth, and payeth not again : but the righteous is merciful and liberal.

22 Such as are blessed of God, shall possess the land : and they that are cursed of him, shall be rooted out.

23 The Lord ordereth a good man's going : and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away : for the Lord upholdeth him with his hand.

25 I have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth : and his seed is blessed.

27 Flee from evil, and do the thing that is good : and dwell for evermore.

28 For the Lord loveth the thing that is right : he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished : as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land : and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom : and his tongue will be talking of judgment.

32 The law of his God is in his heart : and his goings shall not slide.

33 The ungodly seeth the righteous : and seeketh occasion to slay him.

34 The Lord will not leave him in his hand : nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power : and flourishing like a green bay-tree.

37 I went by, and lo, he was gone : I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together : and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord : who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

MORNING PRAYER.

PSAL. 38. *Domine, ne in furore.*

PUT me not to rebuke, O Lord, in thine anger : neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me : and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sin.

4 For

4 For my wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt : through my foolishness.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

7 For my loins are filled with a sore disease : and there is no whole part in my body.

8 I am feeble and sore smitten : I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life, laid snares for me : and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me : for when my foot slipt, they rejoiced greatly against me.

17 And I, truly, am set in the plague : and my heaviness is ever in my sight.

18 For I will confess my wickedness : and be sorry for my sin.

19 But mine enemies live, and are mighty : and they hate me wrongfully, are n in number.

20 They also that reward for good, are against me : cause I follow the thing good is.

21 Forsake me not, O Lord God : be not thou far from 1

22 Haste thee to help me Lord God of my salvation.

PSAL. 39. *Dixi, custodiam*

I Said, I will take heed to ways : that I offend no my tongue.

2 I will keep my mouth a were with a bridle : while ungodly is in my sight.

3 I held my tongue, and sp nothing : I kept silence, yea, e from good words ; but it pain and grief to me.

4 My heart was hot wit me, and while I was thus n ing, the fire kindled : and at last I spake with my tongue ;

5 Lord, let me know my e and the number of my da that I may be certified how l I have to live.

6 Behold, thou hast made days as it were a span long : mine age is even as nothing respect of thee ; and verily ev man living is altogether vanit

7 For man walketh in a v shadow, and disquieteth him in vain : he heapeth up richl and cannot tell who shall gat them.

8 And now, Lord, what my hope : truly my hope is e in thee.

9 Deliver me from all m offences : and make me no rebuke unto the foolish.

10 I became dumb, and op ed not my mouth : for it v thy doing.

11 Take thy plague aw from me : I am even consun

the means of thy heavy hand.
2 When thou with rebukes
t chaſten man for ſin, thou
keſt his beauty to conſume
ay, like as it were a moth
ting a garment : every man
efore is but vanity.
3 Hear my prayer, O Lord,
with thine ears conſider
calling : hold not thy peace
ny tears ;
4 For I am a ſtranger with
, and a ſojourner : as all my
ers were.
5 O ſpare me a little, that I
recover my ſtrength : be-
e I go hence, and be no more
n.

AL. 40. *Expectans expectavi.*

WAITED patiently for the
Lord : and he inclined unto
and heard my calling.
He brought me alſo out of the
rible pit, out of the mire and
: and ſet my feet upon the
, and ordered my goings.
And he hath put a new ſong
my mouth : even a thankſ-
ng unto our God.
Many ſhall ſee it, and fear :
ſhall put their truſt in the
rd.
Bleſſed is the man that hath
his hope in the Lord : and
ned not unto the proud, and
uch as go about with lies.
O Lord my God, great
the wondrous works which
u haſt done, like as he alſo
thoughts, which are to us-
d : and yet there is no
n that ordereth them unto
e.
If I ſhould declare them, and
k of them : they ſhould be
re than I am able to expreſs.
Sacrifice and meat offering
u wouldeſt not : but mine
s haſt thou opened.
Burnt-offerings, and ſacrifice
ſin, haſt thou not required :
n ſaid I, Lo, I come.

10 In the volume of the book
it is written of me, that I ſhould
fulfil thy will, O my God : I am
content to do it, yea, thy law is
within my heart.
11 I have declared thy righte-
ouſneſs in the great congrega-
tion : lo, I will not refrain my
lips, O Lord, and that thou
knoweſt.
12 I have not hid thy righte-
ouſneſs within my heart : my
talk hath been of thy truth, and
of thy ſalvation.
13 I have not kept back thy
loving mercy and truth : from
the great congregation.
14 Withdraw not thou thy
mercy from me, O Lord : let
thy loving-kindneſs and thy
truth alway preſerve me.
15 For innumerable troubles
are come about me; my ſins
have taken ſuch hold upon me,
that I am not able to look up :
yea, they are more in number
than the hairs of my head, and
my heart hath failed me.
16 O Lord, let it be thy plea-
ſure to deliver me : make haſte,
O Lord, to help me.
17 Let them be aſhamed, and
confounded together, that ſeek
after my ſoul to deſtroy it : let
them be driven backward, and
put to rebuke, that wiſh me
evil.
18 Let them be deſolate, and
rewarded with ſhame : that ſay
unto me, Fie upon thee, fie upon
thee.
19 Let all thoſe that ſeek
thee, be joyful and glad in thee :
and let ſuch as love thy ſalva-
tion, ſay alway, The Lord be
praiſed.
20 As for me, I am poor and
needy : but the Lord careth for
me.
21 Thou art my helper and
redeemer : make no long tarry-
ing, O my God.

EVENING

EVENING PRAYER.

PSAL. 41. *Beatus qui intelligit.*

BLESSED is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth sick upon his bed: make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me: heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me: When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity: and his heart conceiveth falshood within himself, and when he cometh forth, he telleth it.

7 All mine enemies whisper together against me: even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him: and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted: who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord: raise thou me up again, and I shall reward them.

11 By this I know thou favourest me: that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me: and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel: world without end. Amen.

PSAL. 42. *Quemadmodum.*

LIKE as the hart desireth the water-brooks: so longeth my soul after thee, O God.

2 My soul is athirst for G yea, even for the living Go When shall I come to appear fore the presence of God?

3 My tears have been meat day and night: while tl daily say unto me, Where is n thy God?

4 Now when I think the upon, I pour out my heart myself: for I went with t multitude, and brought th forth into the house of God;

5 In the voice of praise a thanksgiving: among such keep holy-day.

6 Why art thou so full heaviness, O my soul: and w art thou so disquieted with me?

7 Put thy trust in God: fo will yet give him thanks for t help of his countenance.

8 My God, my soul is vex within me: therefore will I r member thee concerning the la of Jordan, and the little hill Hermon.

9 One deep calleth anothe because of the noise of the wate pipes: all thy waves and storn are gone over me.

10 The Lord hath granted h loving-kindness in the da time: and in the night-seaso did I sing of him, and mad my prayer unto the God of m life.

11 I will say unto the Go of my strength, Why hast tho forgotten me: why go I th heavily, while the enemy op presseth me?

12 My bones are smitten a sunder as with a sword: whil mine enemies that trouble me cast me in the teeth;

13 Namely, while they sa daily unto me: Where is no thy God?

14 Why art thou so vexed, O my soul: and why art thou s disquieted within me?

15 O pu

15 O put thy truſt in God : r I will yet thank him, which the help of my countenance, d my God.

PSAL. 43. *Judica me, Deus.*

GIVE ſentence with me, O God, and defend my cauſe ainſt the ungodly people : O eliver me from the deceitful and icked man.

2 For thou art the God of y ſtrength, why haſt thou put e from thee : and why go I ſo avily, while the enemy oppreſ- th me ?

3 O ſend out thy light and thy uth, that they may lead me : id bring me unto thy holy hill, id to thy dwelling.

4 And that I may go unto e altar of God, even unto the od of my joy and gladneſs : id upon the harp will I give anks unto thee, O God, my od.

5 Why art thou ſo heavy, O y ſoul : and why art thou ſo ſquieted within me ?

6 O put thy truſt in God : r I will yet give him thanks, hich is the help of my counte- nce, and my God.

MORNING PRAYER.

PSAL. 44. *Deus, auribus.*

WE have heard with our ears, O God, our fathers ve told us : what thou haſt ne in their time of old ;

2 How thou haſt driven out e heathen with thy hand, and anted them in : how thou haſt ſtroyed the nations, and caſt em out.

3 For they gat not the land poſſeſſion through their own ord : neither was it their own m that helped them ;

4 But thy right hand, and ine arm, and the light of thy untenance : becauſe thou hadſt favour unto them.

5 Thou art my King, O God : ſend help unto Jacob.

6 Through thee will we o- verthrow our enemies : and in thy Name will we tread them under, that riſe up againſt us.

7 For I will not truſt in my bow : it is not my ſword that ſhall help me ;

8 But it is thou that ſaveſt us from our enemies : and put- teſt them to confuſion that hate us.

9 We make our boaſt of God all day long : and will praiſe thy Name for ever.

10 But now thou art far off, and putteſt us to confuſion : and goeſt not forth with our armies.

11 Thou makeſt us to turn our backs upon our enemies : ſo that they which hate us, ſpoil our goods.

12 Thou letteſt us be eaten up like ſheep : and haſt ſcattered us among the heathen.

13 Thou ſelleſt thy people for nought : and takeſt no money for them.

14 Thou makeſt us to be re- buked of our neighbours : to be laughed to ſcorn, and had in de- riſion of them that are round about us.

15 Thou makeſt us to be a by-word among the heathen : and that the people ſhake their heads at us.

16 My confuſion is daily be- fore me : and the ſhame of my face hath covered me ;

17 For the voice of the ſlan- derer and blaſphemer : for the enemy and avenger.

18 And though all this be come upon us, yet do we not for- get thee : nor behave ourſelves frowardly in thy covenant.

19 Our heart is not turned back : neither our ſteps gone out of thy way ;

20 No, not when thou haſt ſmitten us into the place of dragons :

dragons : and covereth us with the ſhadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any ſtrange god : ſhall not God ſearch it out? for he knoweth the very ſecrets of the heart.

22 For thy ſake alſo are we killed all the day long : and are counted as ſheep appointed to be ſlain.

23 Up, Lord, why ſleepeſt thou : awake, and be not abſent from us for ever.

24 Wherefore hideſt thou thy face : and forgetteſt our miſery and trouble?

25 For our ſoul is brought low, even unto the duſt : our belly cleaveth unto the ground.

26 Ariſe, and help us : and deliver us for thy mercies ſake.

PSAL. 45. *Eructavit cor meum.*

MY heart is inditing of a good matter : I ſpeak of the things which I have made unto the King.

2 My tongue is the pen : of a ready writer.

3 Thou art fairer than the children of men : full of grace are thy lips, becauſe God hath bleſſed thee for ever.

4 Gird thee with thy ſword upon thy thigh, O thou moſt mighty, according to thy worſhip and renown.

5 Good luck have thou with thine honour : ride on, becauſe of the word of truth, of meekneſs, and righteouſneſs; and thy right hand ſhall teach thee terrible things.

6 Thy arrows are very ſharp, and the people ſhall be ſubdued unto thee : even in the midſt among the king's enemies.

7 Thy ſeat, O God, endureth for ever : the ſcepter of thy kingdom is a right ſcepter.

8 Thou haſt loved righteouſneſs, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows.

9 All thy garments ſmell of myrrh, aloes, and caſſia : out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women : upon thy right hand did ſtand the queen in a veſture of gold wrought about with divers colours.

11 Hearken, O daughter, and conſider, incline thine ear : forget alſo thine own people, and thy father's houſe.

12 So ſhall the King have pleaſure in thy beauty : for he is thy Lord God, and worſhip thou him.

13 And the daughter of Tyre ſhall be there with a gift : like as the rich alſo among the people ſhall make their ſupplication before thee.

14 The king's daughter is all glorious within : her clothing is of wrought gold.

15 She ſhall be brought unto the King in raiment of needle work : the virgins that be her fellows, ſhall bear her company and ſhall be brought unto thee.

16 With joy and gladneſs ſhall they be brought : and ſhall enter into the King's palace.

17 Inſtead of thy fathers thou ſhalt have children : whom thou mayeſt make princes in all lands.

18 I will remember thy Name from one generation to another : therefore ſhall the people give thanks unto thee, world without end.

PSAL. 46. *Deus noſter refugium*

GOD is our hope and ſtrength : a very preſent help in trouble.

2 Therefore will we not fear, though the earth be moved,

d though the hills be carried
o the midſt of the ſea.
3 Though the waters thereof
e and ſwell : and though the
ountains ſhake at the tempeſt
the ſame.
4 The rivers of the flood there-
ſhall make glad the city of
d : the holy place of the ta-
nacle of the moſt Higheſt.
5 God is in the midſt of her,
refore ſhall ſhe not be re-
ved : God ſhall help her, and
t right early.
6 The heathen make much
, and the kingdoms are
ved : but God hath ſhewed
voice, and the earth ſhall
lt away.
7 The Lord of hoſts is with us:
God of Jacob is our refuge.
8 O come hither, and behold
works of the Lord : what
truction he hath brought up-
the earth.
9 He maketh wars to ceaſe
all the world : he breaketh
bow, and knappeth the ſpear
ſunder, and burneth the cha-
ts in the fire.
10 Be ſtill then, and know that
m God : I will be exalted a-
ng the heathen, and I will be
lted in the earth.
11 The Lord of hoſts is with
: the God of Jacob is our
ge.

VENING PRAYER.

AL. 47. *Omnes gentes, plaudite.*

1 Clap your hands together,
all ye people : O ſing unto
d with the voice of melody.
2 For the Lord is high, and to
feared : he is the great King
n all the earth.
3 He ſhall ſubdue the people
er us : and the nations un-
our feet,
4 He ſhall chooſe out an heri-
for us : even the worſhip of
ob, whom he loved.
5 God is gone up with a mer-
ry noiſe : and the Lord with the
ſound of the trump.
6 O ſing praiſes, ſing praiſes
unto our God : O ſing praiſes,
ſing praiſes unto our King.
7 For God is the King of all
the earth : ſing ye praiſes with
underſtanding.
8 God reigneth over the hea-
then : God ſitteth upon his
holy ſeat.
9 The princes of the people
are joined unto the people of
the God of Abraham : for God,
which is very high exalted, doth
defend the earth, as it were with
a ſhield.

PSAL. 48. *Magnus Dominus.*

GREAT is the Lord, and
highly to be praiſed : in the
city of our God, even upon his
holy hill.
2 The hill of Sion is a fair
place, and the joy of the whole
earth : upon the north ſide lieth
the city of the great King; God
is well known in her palaces, as
a ſure refuge.
3 For lo, the kings of the
earth : are gathered, and gone by
together.
4 They marvelled to ſee ſuch
things : they were aſtoniſhed,
and ſuddenly caſt down.
5 Fear came there upon them,
and ſorrow : as upon a woman
in her travail.
6 Thou ſhalt break the ſhips of
the ſea : through the eaſt wind.
7 Like as we have heard, ſo
have we ſeen in the city of the
Lord of hoſts; in the city of
our God : God upholdeth the
ſame for ever.
8 We wait for thy loving-
kindneſs, O God : in the midſt
of thy temple.
9 O God, according to thy
Name, ſo is thy praiſe unto the
world's end : thy right hand is
full of righteouſneſs.

10 Let

10 Let the mount Sion rejoice, and the daughter of Judah be glad : because of thy judgements

11 Walk about Sion, and go round about her : and tell the towers thereof.

12 Mark well her bulwarks, set up her houses : that ye may tell them that come after.

13 For this God is our God for ever and ever : he shall be our guide unto death.

PSAL. 49. *Audite hæc, omnes.*

O HEAR ye this, all ye people : ponder it with your ears, all ye that dwell in the world ;

2 High and low, rich and poor : one with another.

3 My mouth shall speak of wisdom : and my heart shall muse of understanding.

4 I will incline mine ear to the parable : and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness : and when the wickedness of my heels compasseth me round about ?

6 There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

7 But no man may deliver his brother : nor make agreement unto God for him ;

8 For it cost more to redeem their souls : so that he must let that alone for ever ;

9 Yea, though he live long : and see not the grave.

10 For he seeth that the wise also die, and perish together : as well as the ignorant and foolish, and leave their riches for other

11 And yet they think that their houses shall continue for ever : and that their dwelling-places shall endure from one generation to another ; and call the lands after their own names.

12 Nevertheless, man v not abide in honour : seeing may be compared unto beasts that perish ; this is way of them.

13 This is their foolishnes and their posterity praise th saying.

14 They lie in the hell l sheep, death gnaweth u them, and the righteous s have domination over them the morning : their beauty s consume in the sepulchre out their dwelling.

15 But God hath delivered soul from the place of hell : he shall receive me.

16 Be not thou afraid, thou one be made rich : or if the gl of his house be increased ;

17 For he shall carry noth away with him when he die neither shall his pomp foll him.

18 For while he lived, counted himself an happy ma and so long as thou dost w unto thyself, men will speak g of thee.

19 He shall follow the ge ration of his fathers : and s never see light.

20 Man being in honour, h no understanding : but is co pared unto the beasts t perish.

MORNING PRAYE

PSAL. 50. *Deus deorum.*

THE Lord, even the n mighty God, hath spok and called the world, from rising up of the sun, unto going down thereof.

2 Out of Sion hath God peared : in perfect beauty.

3 Our God shall come, shall not keep silence : th shall go before him a consum fire, and a mighty tempest s be stirred up round about hi

4 He ſhall call the heaven from above: and the earth, that he may judge his people.

5 Gather my ſaints together unto me: thoſe that have made a covenant with me with ſacrifice.

6 And the heavens ſhall declare his righteouſneſs: for God is Judge himſelf.

7 Hear, O my people, and I will ſpeak: I myſelf will teſtify againſt thee, O Iſrael; for I am God, even thy God.

8 I will not reprove thee becauſe of thy ſacrifices, or for thy burnt-offerings: becauſe they were not alway before me.

9 I will take no bullock out of thine houſe: nor he-goat out of thy folds.

10 For all the beaſts of the foreſt are mine: and ſo are the cattle upon a thouſand hills.

11 I know all the fowls upon the mountains: and the wild beaſts of the field are in my ſight.

12 If I be hungry, I will not tell thee; for the whole world is mine, and all that is therein.

13 Think'eſt thou that I will eat bulls fleſh: and drink the blood of goats?

14 Offer unto God thankſgiving: and pay thy vows unto the moſt Higheſt.

15 And call upon me in the time of trouble: ſo will I hear thee, and thou ſhalt praiſe me.

16 But unto the ungodly ſaid God: Why doſt thou preach my laws, and take'ſt my covenant in thy mouth;

17 Whereas thou hate'ſt to be reformed: and haſt caſt my words behind thee?

18 When thou ſaweſt a thief, thou conſenteds't unto him: and haſt been partaker with the adulterers.

19 Thou haſt let thy mouth break wickedneſs: and with thy tongue thou haſt ſet forth deceit.

20 Thou ſate'ſt, and ſpake'ſt againſt thy brother: yea, and haſt ſlandered thine own mother's ſon.

21 Theſe things haſt thou done, and I held my tongue, and thou thought'eſt wickedly, that I am even ſuch a one as thyſelf: but I will reprove thee, and ſet before thee the things that thou haſt done.

22 O conſider this, ye that forget God: leſt I pluck you away, and there be none to deliver you.

23 Whoſo offereth me thanks and praiſe, he honoureth me: and to him, that ordereth his converſation right, will I ſhew the ſalvation of God.

PSAL. 51. *Miſerere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies, do away mine offences.

2 Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

3 For I acknowledge my faults: and my ſin is ever before me.

4 Againſt thee only have I ſinned, and done this evil in thy ſight: that thou might'eſt be juſtified in thy ſaying, and clear, when thou art judged.

5 Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

6 But lo, thou requir'eſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

7 Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

8 Thou ſhalt make me hear of joy and gladneſs: that the bones, which thou haſt broken, may rejoice.

9 Turn thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart, O God : and renew a right spirit within me.

11 Cast me not away from thy presence : and take not thy Holy Spirit from me.

12 O give me the comfort of thy help again : and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

PSAL. 52. *Quid gloriaris?*

WHY boastest thou thyself, thou tyrant : that thou canst do mischief ;

2 Whereas the goodness of God : endureth yet daily ?

3 Thy tongue imagineth wickedness : and with lies thou cuttest like a sharp rasor.

4 Thou hast loved unrighteousness more than goodness : and to talk of lies more than righteousness.

5 Thou hast loved to spe all words that may do hurt : thou false tongue.

6 Therefore shall God d stroy thee for ever : he shall ta thee, and pluck thee out of t dwelling, and root thee out the land of the living.

7 The righteous also shall this, and fear : and shall lau him to scorn.

8 Lo, this is the man that to not God for his strength : b trusted unto the multitude of riches, and strengthened himse in his wickedness.

9 As for me, I am like a gre olive-tree in the house of Go my trust is in the tender mer of God for ever and ever.

10 I will always give thar unto thee for that thou h done : and I will hope in t Name ; for thy saints like it w

EVENING PRAYE

PSAL. 53. *Dixit insipiens.*

THE foolish body hath s in his heart : There is God.

2 Corrupt are they, and b come abominable in their wi ednesss : there is none that do good.

3 God looked down from h ven upon the children of me to see if there were any, t would understand, and se after God.

4 But they are all gone out the way, they are altogeth become abominable : there also none that doeth good, not one.

5 Are not they without u derstanding, that work wick ness : eating up my people a they would eat bread ? they h not called upon God.

6 They were afraid wh no fear was : for God h broken the bones of him t besie

beſieged thee : thou haſt put them to confuſion, becauſe God hath deſpiſed them.

7 Oh, that the ſalvation were given unto Iſrael out of Sion : Oh, that the Lord would deliver his people out of captivity !

8 Then ſhould Jacob rejoice : and Iſrael ſhould be right glad.

PSAL. 54. *Deus, in nomine.*

SAVE me, O God, for thy Name's ſake : and avenge me in thy ſtrength.

2 Hear my prayer, O God : and hearken unto the words of my mouth.

3 For ſtrangers are riſen up againſt me : and tyrants, which have not God before their eyes, ſeek after my ſoul.

4 Behold, God is my helper : the Lord is with them that uphold my ſoul.

5 He ſhall reward evil unto mine enemies : deſtroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praiſe thy Name, O Lord : becauſe it is ſo comfortable.

7 For he hath delivered me out of all my trouble : and mine eye hath ſeen his deſire upon mine enemies.

PSAL. 55. *Exaudi, Deus.*

HEAR my prayer, O God : and hide not thyſelf from my petition.

2 Take heed unto me, and hear me : how I mourn in my prayer, and am vexed.

3 The enemy crieth ſo, and the ungodly cometh on ſo faſt : for they are minded to do me ſome miſchief ; ſo maliciouſly are they bent againſt me.

4 My heart is diſquieted within me : and the fear of death is fallen upon me.

5 Fearfulneſs and trembling are come upon me : and an horrible dread hath overwhelmed me.

6 And I ſaid, O that I had wings like a dove : for then would I flee away, and be at reſt.

7 Lo, then would I get me away far off : and remain in the wilderneſs.

8 I would make haſte to eſcape : becauſe of the ſtormy wind and tempeſt.

9 Deſtroy their tongues, O Lord, and divide them : for I have ſpied unrighteouſneſs and ſtrife in the city.

10 Day and night they go about within the walls thereof : miſchief alſo, and ſorrow are in the midſt of it.

11 Wickedneſs is therein : deceit and guile go not out of their ſtreets.

12 For it is not an open enemy that hath done me this diſhonour : for then I could have borne it.

13 Neither was it mine adverſary, that did magnify himſelf againſt me : for then peradventure I would have hid myſelf from him.

14 But it was even thou, my companion : my guide, and mine own familiar friend.

15 We took ſweet counſel together : and walked in the houſe of God as friends.

16 Let death come haſtily upon them, and let them go down quick into hell : for wickedneſs is in their dwellings, and among them.

17 As for me, I will call upon God : and the Lord ſhall ſave me.

18 In the evening, and morning, and at noon-day will I pray, and that inſtantly : and he ſhall hear my voice.

19 It is he that hath delivered my ſoul in peace from the battle that was againſt me : for there were many with me.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart: his words were smoother than oil, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days: nevertheless, my trust shall be in thee, O Lord.

MORNING PRAYER.

PSAL. 56. *Miserere mei, Deus.*

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words: all that they imagine is to do me evil.

6 They hold all together, and keep themselves close: and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness: thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flitting put my tears into thy bottle are not these things noted in t book?

9 Whensoever I call upon th then shall mine enemies be p to flight: this I know; for G is on my side.

10 In God's word will I joice: in the Lord's word wil comfort me.

11 Yea, in God have I put truft: I will not be afraid wh man can do unto me.

12 Unto thee, O God, wil pay my vows: unto thee w I give thanks.

13 For thou hast delivered soul from death, and my f from falling: that I may w before God in the light of living.

PSAL. 57. *Miserere mei, Deu*

BE merciful unto me, O G be merciful unto me, for soul trusteth in thee: and un the shadow of thy wings shall my refuge, until this tyranny overpast.

2 I will call unto the most h God: even unto the God, t shall perform the cause whic have in hand.

3 He shall send from heave and save me from the reproof him that would eat me up.

4 God shall send forth mercy and truth: my soul among lions.

5 And I lie even among children of men, that are set fire: whose teeth are spears arrows, and their tongue a sh sword.

6 Set up thyself, O God, ab the heavens: and thy glory ab all the earth.

7 They have laid a net for feet, and pressed down my so they have digged a pit before and are fallen into the midst it themselves.

8 My heart is fixed, O God, my heart is fixed : I will ſing, and give praiſe.

9 Awake up, my glory : awake, lute and harp : I myſelf will awake right early.

10 I will give thanks unto thee, O Lord, among the people : and I will ſing unto thee among the nations.

11 For the greatneſs of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

12 Set up thyſelf, O God, above the heavens . and thy glory above all the earth.

PSAL. 58. *Si vere utique.*

ARE your minds ſet upon righteouſneſs, O ye congregation : and do ye judge the thing that is right, O ye ſons of men?

2 Yea, ye imagine miſchief in your heart upon the earth : and your hands deal with wickedneſs.

3 The ungodly are froward, even from their mother's womb: as ſoon as they are born, they go aſtray, and ſpeak lies.

4 They are as venomous as the poiſon of a ſerpent : even like the deaf adder that ſtoppeth her ears :

5 Which refuſeth to hear the voice of the charmer : charm he never ſo wiſely.

6 Break their teeth, O God, in their mouth ; ſmite the jawbones of the lions, O Lord : let them fall away like water that runneth apace; and when they ſhoot their arrows, let them be rooted out.

7 Let them conſume away like a ſnail, and be like the untimely fruit of a woman : and let them not ſee the ſun.

8 Or ever your pots be made hot with thorns : ſo let indignation vex him, even as a thing that is raw.

9 The righteous ſhall rejoice when he ſeeth the vengeance : he ſhall waſh his footſteps in the blood of the ungodly.

10 So that a man ſhall ſay, Verily there is a reward for the righteous : doubtleſs there is a God that judgeth the earth.

EVENING PRAYER.

PSAL. 59. *Eripe me de inimicis.*

DELIVER me from mine enemies, O God : defend me from them that riſe up againſt me.

2 O deliver me from the wicked doers : and ſave me from the blood-thirſty men.

3 For lo, they lie waiting for my ſoul : the mighty men are gathered againſt me, without any offence or fault of me, O Lord.

4 They run and prepare themſelves without my fault : ariſe thou therefore to help me, and behold.

5 Stand up, O Lord God of hoſts, thou God of Iſrael, to viſit all the heathen : and be not merciful unto them that offend of malicious wickedneſs.

6 They go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold, they ſpeak with their mouth, and ſwords are in their lips : for who doth hear?

8 But thou, O Lord, ſhalt have them in deriſion : and thou ſhalt laugh all the heathen to ſcorn.

9 My ſtrength will I aſcribe unto thee : for thou art the God of my refuge.

10 God ſheweth me his goodneſs plenteouſly : and God ſhall let me ſee my deſire upon mine enemies.

11 Slay them not, leſt my people forget it : but ſcatter

them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God, that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for thou, O God, art my refuge, and my merciful God.

PSAL. 60. *Deus, repulisti nos.*

O GOD, thou hast cast us out, and scattered us abroad: thou hast also been displeased; O turn thee unto us again.

2 Thou hast moved the land, and divided it: heal the sores thereof; for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head; Juda is my law-giver;

8 Moab is my wash-pot; over Edom will I cast out my shoe: Philistia, be thou glad of me.

9 Who will lead me into the strong city: who will bring me into Edom?

10 Hast not thou cast us out O God: Wilt not thou, O God go out with our hosts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God we do great acts: for it is he that shall tread down our enemies.

PSAL. 61. *Exaudi, Deus.*

HEAR my crying, O God give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heaviness.

3 O set me up upon the rock that is higher than I: for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving-mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name: that I may daily perform my vows.

MORNING PRAYER.

PSAL. 62. *Nonne Deo?*

MY soul truly waiteth still upon God: for of him cometh my salvation.

2 He

2 He verily is my ſtrength nd my ſalvation : he is my de- ence, ſo that I ſhall not greatly all.

3 How long will ye imagine iſchief againſt every man : ye hall be ſlain all the ſort of you ; ea, as a tottering wall ſhall ye e, and like a broken hedge.

4 Their device is only how o put him out whom God will xalt : their delight is in lies ; hey give good words with their outh, but curſe with their cart.

5 Nevertheleſs, my ſoul, wait hou ſtill upon God : for my ope is in him.

6 He truly is my ſtrength nd my ſalvation : he is my de- ence, ſo that I ſhall not fall.

7 In God is my health and ny glory : the rock of my might, nd in God is my truſt.

8 O put your truſt in him al- way, ye people : pour out your earts before him, for God is ur hope.

9 As for the children of men, hey are but vanity : the chil- ren of men are deceitful upon he weights, they are altogether ighter than vanity itſelf.

10 O truſt not in wrong and obbery, give not yourſelves un- o vanity : if riches increaſe, ſet ot your heart upon them.

11 God ſpake once, and twice have alſo heard the ſame : that ower belongeth unto God ;

12 And that thou, Lord, art erciful : for thou rewardeſt very man according to his vork.

PSAL. 63. *Deus, Deus meus.*

O GOD, thou art my God : early will I ſeek thee.

2 My ſoul thirſteth for thee, ny fleſh alſo longeth after thee : n a barren and dry land where o water is.

3 Thus have I looked for thee in holineſs : that I might behold thy power and glory.

4 For thy loving kindneſs is better than the life itſelf : my lips ſhall praiſe thee.

5 As long as I live will I magnify thee on this manner : and lift up my hands in thy Name.

6 My ſoul ſhall be ſatisfied, even as it were with marrow and fatneſs : when my mouth praiſeth thee with joyful lips.

7 Have I not remembered thee in my bed : and thought upon thee when I was wak- ing ?

8 Becauſe thou haſt been my helper : therefore under the ſha- dow of thy wings will I rejoice.

9 My ſoul hangeth upon thee : thy right hand hath upholden me.

10 Theſe alſo, that ſeek the hurt of my ſoul : they ſhall go under the earth.

11 Let them fall upon the edge of the ſword : that they may be a portion for foxes.

12 But the King ſhall rejoice in God : and they alſo that ſwear by him, ſhall be commended : for the mouth of them that ſpeak lies ſhall be ſtopped.

PSAL. 64. *Exaudi, Deus*

HEAR my voice, O God, in my prayer : preſerve my life from fear of the enemy.

2 Hide me from the gathering together of the froward : and from the inſurrection of wicked doers ;

3 Who have whet their tongue like a ſword : and ſhoot out their arrows, even bitter words ;

4 That they may privily ſhoot at him that is perfect : ſuddenly do they hit him, and fear not.

5 They encourage themſelves in miſchief : and commune a- mong themſelves, how they may lay ſnares, and ſay, that no man ſhall ſee them.

6 They imagine wickedneſs, and practiſe it: that they keep ſecret among themſelves, every man in the deep of his heart.

7 But God ſhall ſuddenly ſhoot at them with a ſwift arrow: that they ſhall be wounded.

8 Yea, their own tongues ſhall make them fall: inſomuch that whoſo ſeeth them, ſhall laugh them to ſcorn.

9 And all men that ſee it, ſhall ſay, This hath God done: for they ſhall perceive that it is his work.

10 The righteous ſhall rejoice in the Lord, and put his truſt in him: and all they that are true of heart, ſhall be glad.

EVENING PRAYER.

PSAL. 65 *Te decet hymnus.*

THOU, O God, art praiſed in Sion: and unto thee ſhall the vow be performed in Jeruſalem.

2 Thou that heareſt the prayer: unto thee ſhall all fleſh come.

3 My miſdeeds prevail againſt me: O be thou merciful unto our ſins.

4 Bleſſed is the man, whom thou chooſeſt and receiveſt unto thee: he ſhall dwell in thy court, and ſhall be ſatisfied with the pleaſures of thy houſe, even of thy holy temple.

5 Thou ſhalt ſhew us wonderful things in thy righteouſneſs, O God of our ſalvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad ſea.

6 Who in his ſtrength ſetteth faſt the mountains: and is girded about with power.

7 Who ſtilleth the raging of the ſea: and the noiſe of his waves, and the madneſs of the people.

8 They alſo that dwell in the uttermoſt parts of the earth, ſhall be afraid at thy tokens: thou that makeſt the out-going of the morning and evening to praiſe thee.

9 Thou viſiteſt the earth, and bleſſeſt it: thou makeſt it very plenteous.

10 The river of God is full of water: thou preparеſt their corn, for ſo thou provideſt for the earth.

11 Thou watereſt her furrows: thou ſendeſt rain into the little valleys thereof: thou makeſt it ſoft with the drops of rain, and bleſſeſt the increaſe of it.

12 Thou crowneſt the year with thy goodneſs: and thy clouds drop fatneſs.

13 They ſhall drop upon the dwellings of the wilderneſs: and the little hills ſhall rejoice on every ſide.

14 The folds ſhall be full of ſheep: the valleys alſo ſhall ſtand ſo thick with corn, that they ſhall laugh and ſing.

PSAL. 66. *Jubilate Deo.*

O BE joyful in God, all ye lands: ſing praiſes unto the honour of his name, make his praiſe to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatneſs of thy power ſhall thine enemies be found liars unto thee.

3 For all the world ſhall worſhip thee: ſing of thee, and praiſe thy Name.

4 O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men!

5 He turned the ſea into dry land: ſo that they went through the water on foot; there did we rejoice thereof.

6 He ruleth with his power for ever; his eyes behold the people: and ſuch as will not believe, ſhall not be able to exalt themſelves.

7 O praiſe

7 O praise our God, ye people: and make the voice of his praise to be heard;

8 Who holdeth our soul in life: and suffereth not our feet to slip.

9 For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare: and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

15 I called unto him with my mouth: and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart: the Lord will not hear me.

17 But God hath heard me: and considered the voice of my prayer.

18 Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

PSAL. 67. *Deus misereatur.*

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us;

2 That thy way may be known upon earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

7 God shall bless us: and all the ends of the world shall fear him.

MORNING PRAYER.

PSAL. 68. *Exurgat Deus.*

LET God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoice before God: let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name: magnify him that rideth upon the heavens, as it were upon an horse; praise him in his Name JAH, and rejoice before him,

5 He is a father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people: when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was

moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the houshold divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is God's hill: even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is God's hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men: yea even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did some time from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest: how thou, my God and King, goest in the sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord, in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their council: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us,

29 For thy temple's sake at Jerusalem: so shall kings bring presents unto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver: and when he hath scattered the people that delight in war;

31 Then shall the princes come out of Egypt: the Morians land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdom

kingdoms of the earth : O ſing praiſes unto the Lord ;

33 Who ſitteth in the heavens over all from the beginning : lo, he doth ſend out his voice, yea, and that a mighty voice.

34 Aſcribe ye the power to God over Iſrael : his worſhip and ſtrength is in the clouds.

35 O God, wonderful art thou in thy holy places : even the God of Iſrael ; he will give ſtrength and power unto his people ; bleſſed be God.

EVENING PRAYER.

PSAL. 69. *Salvum me fac.*

SAVE me, O God : for the waters are come in, even unto my ſoul.

2 I ſtick faſt in the deep mire, where no ground is : I am come into deep waters, ſo that the floods run over me.

3 I am weary of crying ; my throat is dry : my ſight faileth me for waiting ſo long upon my God.

4 They that hate me without a cauſe, are more than the hairs of my head : they that are mine enemies, and would deſtroy me guiltleſs, are mighty.

5 I paid them the things that I never took : God, thou knoweſt my ſimpleneſs, and my faults are not hid from thee.

6 Let not them that truſt in thee, O Lord God of hoſts, be aſhamed for my cauſe : let not thoſe that ſeek thee be confounded through me, O Lord, God of Iſrael.

7 And why? for thy ſake have I ſuffered reproof : ſhame hath covered my face.

8 I am become a ſtranger unto my brethren : even an alien unto my mother's children.

9 For the zeal of thine houſe hath even eaten me : and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept, and chaſtened myſelf with faſting : and that was turned to my reproof.

11 I put on ſackcloth alſo : and they jeſted upon me.

12 They that ſit in the gate ſpeak againſt me : and the drunkards make ſongs upon me.

13 But, Lord, I make my prayer unto thee : in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy ſalvation.

15 Take me out of the mire, that I ſink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep ſwallow me up : and let not the pit ſhut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindneſs is comfortable : turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy ſervants, for I am in trouble : O haſte thee, and hear me.

19 Draw nigh unto my ſoul, and ſave it : O deliver me, becauſe of mine enemies.

20 Thou haſt known my reproof, my ſhame, and my diſhonour : mine adverſaries are all in thy ſight.

21 Thy rebuke hath broken my heart ; I am full of heavineſs : I looked for ſome to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat : and when I was thirſty, they gave me vinegar to drink.

23 Let their table be made a ſnare to take themſelves withal : and let the things that ſhould have been for their wealth,

be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not: and ever bow thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another: and not come into thy righteousness.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heaviness: thy help, O God, shall lift me up.

31 I will praise the name of God with a song: and magnify it with thanksgiving.

32 This also shall please the Lord: better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad: seek ye after God, and your soul shall live.

34 For the Lord heareth the poor: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea, and all that moveth therein

36 For God will save Sion, and build the cities of Judah: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they that love his Name shall dwell therein

PSAL. 70. *Deus in adjutorium.*

HASTE thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and confounded, that seek after my soul: let them be turned backward and put to confusion, that wish me evil.

3 Let them for their reward be soon brought to shame: that cry over me, There, there.

4 But let all those that seek thee, be joyful and glad in thee: and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor and in misery: haste thee unto me O God.

6 Thou art my helper, and my redeemer: O Lord, make no long tarrying.

MORNING PRAYER.

PSAL. 71. *In te, Domine, speravi*

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness incline thine ear unto me, and save me.

2 Be thou my strong hold whereunto I may alway resort thou hast promised to help me for thou art my house of defence and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born thou art he that took me out of my mother's womb; my praise shall always be of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

9 For mine enemies ſpeak againſt me, and they that lay wait for my ſoul, take their counſel together, ſaying: God hath forſaken him, perſecute him, and take him; for there is none to deliver him.

10 Go not far from me, O God: my God, haſte thee to help me.

11 Let them be confounded and periſh, that are againſt my ſoul: let them be covered with ſhame and diſhonour, that ſeek to do me evil.

12 As for me, I will patiently abide alway: and will praiſe thee more and more.

13 My mouth ſhall daily ſpeak of thy righteouſneſs and ſalvation: for I know no end thereof.

14 I will go forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſs only.

15 Thou, O God, haſt taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forſake me not, O God, in mine old age, when I am gray-headed: until I have ſhewed thy ſtrength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteouſneſs, O God, is very high: and great things are they that thou haſt done; O God, who is like unto thee?

18 O what great troubles and adverſities haſt thou ſhewed me! and yet didſt thou turn and refreſh me: yea, and broughteſt me from the deep of the earth again.

19 Thou haſt brought me to great honour: and comforted me on every ſide.

20 Therefore will I praiſe thee and thy faithfulneſs, O God, playing upon an inſtrument of muſick: unto thee will I ſing upon the harp, O thou Holy One of Iſrael.

21 My lips will be fain when I ſing unto thee: and ſo will my ſoul whom thou haſt delivered.

22 My tongue alſo ſhall talk of thy righteouſneſs all the day long: for they are confounded and brought unto ſhame, that ſeek to do me evil.

PSAL. 72. *Deus, Judicium.*

GIVE the King thy judgements, O God: and thy righteouſneſs unto the King's ſon.

2 Then ſhall he judge thy people according unto right: and defend the poor.

3 The mountains alſo ſhall bring peace: and the little hills righteouſneſs unto the people.

4 He ſhall keep the ſimple folk by their right: defend the children of the poor, and puniſh the wrong doer.

5 They ſhall fear thee, as long as the ſun and moon endureth: from one generation to another.

6 He ſhall come down like the rain into a fleece of wool: even as the drops that water the earth.

7 In his time ſhall the righteous flouriſh: yea, and abundance of peace, ſo long as the moon endureth.

8 His dominion ſhall be alſo from the one ſea to the other: and from the flood unto the world's end.

9 They that dwell in the wilderneſs ſhall kneel before him: his enemies ſhall lick the duſt.

10 The kings of Tharſis and of the iſles ſhall give preſents: the kings of Arabia and Saba ſhall bring gifts.

11 All

11 All kings shall fall down before him : all nations shall do him service.

12 For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

14 He shall deliver their souls from falshood and wrong : and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever; his Name shall remain under the sun among the posterities : which shall be blessed through him; and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel : which only doeth wondrous things;

19 And blessed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.

EVENING PRAYER.

PSAL. 73. *Quam bonus Israel!*

TRULY God is loving unto Israel : even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone : my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked : I do also see the ungodly in such prosperity.

4 For they are in no peril of death : but are lusty and strong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

7 Their eyes swell with fatness : and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy : their talking is against the most High.

9 For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it : is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession : and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished : and chastened every morning.

14 Yea, and I had almost said even as they : but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this : but it was too hard for me.

16 Until I went into the sanctuary of God : then understood I the end of these men;

17 Namely, how thou dost set them in slippery places : and castest them down, and destroyest them.

18 Oh, how suddenly do they consume : perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh : so that thou make their image to vanish out of the city.

20 Thus

20 Thus my heart was grieved : and it went even through my reins.

21 So foolish was I, and ignorant : even as it were a beast before thee.

22 Nevertheless, I am alway by thee : for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel : and after that receive me with glory.

24 Whom have I in heaven but thee : and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish : thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God : and to speak of all thy works in the gates of the daughter of Sion.

PSAL. 74. *Ut quid, Deus.*

O GOD, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation : whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations : and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether : thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old : the help that is done upon earth he doeth it himself.

14 Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks : thou driedst up mighty waters.

17 The day is thine, and the night is thine : thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth : thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name

20 O deliver not the soul of thy turtle dove unto the multitude of the enemies : and forget

get not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkneſs and cruel habitations.

22 O let not the ſimple go away aſhamed: but let the poor and needy give praiſe unto thy Name

23 Ariſe, O God, maintain thine own cauſe: remember how the fooliſh man blaſphemeth thee daily.

24 Forget not the voice of thine enemies: the preſumption of them that hate thee increaſeth ever more and more.

MORNING PRAYER.

PSAL. 75. *Confitebimur tibi.*

UNTO thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy name alſo is ſo nigh: and that do thy wondrous works declare.

3 When I receive the congregation: I ſhall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

5 I ſaid unto the fools, Deal not ſo madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and ſpeak not with a ſtiff neck.

7 For promotion cometh neither from the eaſt, nor from the weſt: nor yet from the ſouth.

8 And why? God is the Judge: he putteth down one, and ſetteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixed, and he poureth out of the ſame.

10 As for the dregs thereof: all the ungodly of the earth ſhall drink them, and ſuck them out.

11 But I will talk of the God of Jacob: and praiſe him for ever.

12 All the horns of the ungodly alſo will I break: and the horns of the righteous ſhall be exalted.

PSAL. 76 *Notus in Judæa.*

IN Jury is God known: his Name is great in Iſrael.

2 At Salem is his tabernacle and his dwelling in Sion.

3 There brake he the arrow of the bow: the ſhield, the ſword, and the battle.

4 Thou art of more honour and might: than the hills of the robbers.

5 The proud are robbed, they have ſlept their ſleep: and all the men, whoſe hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horſe are fallen.

7 Thou, even thou art to be feared: and who may ſtand in thy ſight when thou art angry?

8 Thou didſt cauſe thy judgement to be heard from heaven: the earth trembled, and was ſtill,

9 When God aroſe to judgement: and to help all the meek upon earth.

10 The fierceneſs of man ſhall turn to thy praiſe: and the fierceneſs of them ſhalt thou refrain.

11 Promiſe unto the Lord your God, and keep it, all ye that are round about him: bring preſents unto him that ought to be feared.

12 He ſhall refrain the ſpirit of princes: and is wonderful among the kings of the earth.

PSAL. 77. *Voce mea.*

I WILL cry unto God with my voice: even unto God will I cry with my voice, and he ſhall hearken unto me.

2 In the time of my trouble I ought the Lord : my sore ran, nd ceased not in the night sea- n; my soul refused comfort.
3 When I am in heaviness, I ill think upon God : when my eart is vexed, I will complain.
4 Thou holdest mine eyes aking : I am so feeble, that I annot speak.
5 I have considered the days f old : and the years that are ast.
6 I call to remembrance my ng : and in the night I com- ane with mine own heart, and arch out my spirits.
7 Will the Lord absent him- lf for ever : and will he be no ore entreated ?
8 Is his mercy clean gone for er : and is his promise come terly to an end for evermore ?
9 Hath God forgotten to be acious : and will he shut up his ving-kindness in displeasure?
10 And I said, It is mine own firmity : but I will remember e years of the right hand of e most Highest.
11 I will remember the works the Lord : and call to mind y wonders of old time.
12 I will think also of all thy orks : and my talking shall be thy doings.
13 Thy way, O God, is holy : ho is so great a God as our od ?
14 Thou art the God that do- h wonders : and hast declared y power among the people.
15 Thou hast mightily deli- red thy people : even the sons Jacob and Joseph.
16 The waters saw thee, O od, the waters saw thee, and ere afraid : the depths also ere troubled.
17 The clouds poured out ater, the air thundered : and ine arrows went abroad.
18 The voice of thy thunder was heard round about : the lightnings shone upon the ground; the earth was moved, and shook withal.
19 Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known.
20 Thou leddest thy people like sheep : by the hand of Moses and Aaron.

EVENING PRAYER.

PSAL. 78. *Attendite, populo.*

HEAR my law, O my people : incline your ears unto the words of my mouth.
2 I will open my mouth in a parable : I will declare hard sentences of old ;
3 Which we have heard and known : and such as our fathers have told us ;
4 That we should not hide them from the children of the generations to come : but to shew the honour of the Lord, his mighty and wonderful works that he hath done.
5 He made a covenant with Jacob, and gave Israel a law : which he commanded our forefathers to teach their children ;
6 That their posterity might know it : and the children which were yet unborn ;
7 To the intent that when they came up : they might shew their children the same ;
8 That they might put their trust in God : and not to forget the works of God, but to keep his commandments ;
9 And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God ;
10 Like as the children of Ephraim ; who being harnessed, and

and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God: and would not walk in his law;

12 But forgat what he had done: and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt: even in the field of Zoan.

14 He divided the sea, and let them go through: he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock: so that it gushed out like the rivers.

18 Yet for all this they sinned more against him: and provoked the most Highest in the wilderness.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wilderness.

21 He smote the stony rock indeed, that the waters gushed out, and the streams flowed withal: but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel.

23 Because they believed not in God: and put not their trust in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down Man also upon them for to eat: and gave them food from heaven.

26 Man did eat angels food: for he sent them meat enough.

27 He caused the east wind to blow under heaven: and through his power he brought in the south-west wind.

28 He rained flesh upon them as thick as dust: and feathered fowls like as the sand of the sea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat, and were well filled; for he gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them, yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more: and believed not his wondrous works.

33 Therefore their days did he consume in vanity: and their years in trouble.

34 When he slew them, then they sought him: and turned them early, and enquired after God.

35 And they remembered that God was their strength: and that the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth, and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was so merciful that he forgave their misdeeds, and destroyed them not.

39 Yea, many a time turned he his wrath away: and would

t suffer his whole displeasure
arise.

40 For he considered that they
ere but flesh : and that they
ere even a wind that passeth
ay, and cometh not again.

41 Many a time did they pro-
ke him in the wilderness :
d grieved him in the desert.

42 They turned back, and
mpted God : and moved the
ly One in Israel.

43 They thought not of his
nd : and of the day when he
livered them from the hand of
e enemy.

44 How he had wrought his
acles in Egypt : and his
nders in the field of Zoan.

45 He turned their waters in-
blood : so that they might not
nk of the rivers.

46 He sent lice among them,
d devoured them up : and
gs to destroy them.

47 He gave their fruit unto
e caterpillar : and their labour
to the grasshopper.

48 He destroyed their vines
h hail-stones : and their mul-
ry-trees with the frost.

49 He smote their cattle also
h hail-stones : and their flocks
h hot thunder-bolts.

50 He cast upon them the fu-
iousness of his wrath, anger,
displeasure, and trouble : and sent
l angels among them.

51 He made a way to his in-
nation, and spared not their
l from death : but gave their
over to the pestilence;

52 And smote all the first-
n in Egypt : the most princi-
and mightiest in the dwel-
gs of Ham.

53 But as for his own people,
led them forth like sheep :
l carried them in the wilder-
s like a flock.

54 He brought them out safe-
that they should not fear :
and overwhelmed their enemies
with the sea ;

55 And brought them within
the borders of his sanctuary :
even to his mountain, which he
purchased with his right hand.

56 He cast out the heathen also
before them : caused their land
to be divided among them for an
heritage, and made the tribes of
Israel to dwell in their tents.

57 So they temped, and dis-
pleased the most high God : and
kept not his testimonies ;

58 But turned their backs, and
fell away like their forefathers :
starting aside like a broken bow.

59 For they grieved him with
their hill altars : and provoked
him to displeasure with their
images.

60 When God heard this, he
was wroth : and took sore dis-
pleasure at Israel.

61 So that he forsook the ta-
bernacle in Silo : even the tent
that he had pitched among men.

62 He delivered their power
into captivity : and their beauty
into the enemies hand.

63 He gave his people over
also unto the sword : and was
wroth with his inheritance.

64 The fire consumed their
young men : and their maidens
were not given to marriage.

65 Their priests were slain
with the sword : and there were
no widows to make lamenta-
tion.

66 So the Lord awaked as one
out of sleep : and like a giant
refreshed with wine.

67 He smote his enemies in
the hinder parts : and put them
to a perpetual shame.

68 He refused the tabernacle
of Joseph : and chose not the
tribe of Ephraim ;

69 But chose the tribe of Ju-
dah : even the hill of Sion which
he loved.

70 And

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheep-folds.

72 As he was following the ewes great with young ones, he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

MORNING PRAYER.

PSAL. 79. *Deus, venerunt.*

O GOD, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling-place.

8 O remember not our old sins; but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our vation, for the glory of Name: O deliver us, and merciful unto our sins for Name's sake.

10 Wherefore do the heat say: Where is now their God

11 O let the vengeance of fervants blood that is shed: openly shewed upon the heati in our sight.

12 O let the sorrowful sigh of the prisoners come before th according to the greatness of power, preserve thou those t are appointed to die.

13 And for the blasphe wherewith our neighbours h blasphemed thee: reward th them, O Lord, seven-fold i their bosom.

14 So we that are thy peo and sheep of thy pasture, s give thee thanks for ever: a will alway be shewing fo thy praise from generation generation.

PSAL. 80. *Qui regis Israel*

HEAR, O thou shepherd Israel, thou that lead Joseph like a sheep: shew th self also, thou that sittest up the cherubims.

2 Before Ephraim, Ben min, and Manasses: stir up t strength, and come, and help

3 Turn us again, O Go shew the light of thy coun nance, and we shall be whole.

4 O Lord God of hosts: h long wilt thou be angry with t people that prayeth?

5 Thou feedest them with t bread of tears: and givest th plenteousness of tears to drink

6 Thou hast made us a ve strife unto our neighbours: a our enemies laugh us to scorn.

7 Turn us again, thou G of hosts: shew us the light thy countenance, and we sh be whole.

8 Thou haſt brought a vine ut of Egypt : thou haſt caſt out he heathen, and planted it.

9 Thou madeſt room for it : nd when it had taken root, it filled the land.

10 The hills were covered ith the ſhadow of it : and the oughs thereof were like the oodly cedar trees.

11 She ſtretched out her ranches unto the ſea : and her oughs unto the river.

12 Why haſt thou then broen down her hedge : that all hey that go by pluck off her rapes?

13 The wild boar out of the ood doth root it up : and the ild beaſts of the field devour it.

14 Turn thee again, thou God f hoſts, look down from heaen : behold, and viſit this ine;

15 And the place of the vineard that thy right hand hath lanted : and the branch that hou madeſt ſo ſtrong for thyelf.

16 It is burnt with fire, and cut own : and they ſhall periſh at he rebuke of thy countenance.

17 Let thy hand be upon the an of thy right hand : and pon the ſon of man, whom hou madeſt ſo ſtrong for thine wn-ſelf.

18 And ſo will not we go back rom thee : O let us live, and ve ſhall call upon thy Name.

19 Turn us again, O Lord od of hoſts : ſhew the light of hy countenance, and we ſhall e whole.

PSAL. 81. *Exultate Deo.*

SING merrily unto God our ſtrength : make a cheerful noiſe unto the God of Jacob.

2 Take the pſalm, bring hither the tabret : the merry harp with the lute.

3 Blow up the trumpet in the new moon : even in the time appointed, and upon our ſolemn feaſt-day.

4 For this was made a ſtatute for Iſrael : and a law of the God of Jacob.

5 This he ordained in Joſeph for a teſtimony : when he came out of the land of Egypt, and had heard a ſtrange language.

6 I eaſed his ſhoulder from the burden : and his hands were delivered from making the pots.

7 Thou calledſt upon me in troubles, and I delivered thee : and heard thee what time as the ſtorm fell upon thee.

8 I proved thee alſo : at the waters of ſtrife.

9 Hear, O my people, and I will aſſure thee, O Iſrael : if thou wilt hearken unto me.

10 There ſhall no ſtrange god be in thee : neither ſhalt thou worſhip any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt : open thy mouth wide, and I ſhall fill it.

12 But my people would not hear my voice : and Iſrael would not obey me.

13 So I gave them up unto their own hearts luſts : and let them follow their own imaginations.

14 O that my people would have hearkened unto me : for if Iſrael had walked in my ways,

15 I ſhould ſoon have put down their enemies : and turned my hand againſt their adverſaries.

16 The haters of the Lord ſhould have been found liars : but their time ſhould have endured for ever.

17 He ſhould have fed them alſo with the fineſt wheat flour : and with honey out of the ſtony rock : ſhould I have ſatisfied thee.

EVENING

EVENING PRAYER.

PSAL. 82. *Deus ſtetit.*

GOD ſtandeth in the congregation of princes : he is a judge among gods

2 How long will ye give wrong judgment : and accept the perſons of the ungodly ?

3 Defend the poor and fatherleſs : ſee that ſuch as are in need and neceſſity have right.

4 Deliver the out-caſt and poor : ſave them from the hand of the ungodly.

5 They will not be learned nor underſtand, but walk on ſtill in darkneſs : all the foundations of the earth are out of courſe.

6 I have ſaid, ye are gods : and ye are all the children of the moſt Higheſt.

7 But ye ſhall die like men : and fall like one of the princes.

8 Ariſe, O God, and judge thou the earth : for thou ſhalt take all heathen to thine inheritance.

PSAL. 83. *Deus, quis ſimilis ?*

HOLD not thy tongue, O God, keep not ſtill ſilence : refrain not thyſelf, O God.

2 For lo, thine enemies make a murmuring : and they that hate thee have lift up their head.

3 They have imagined craftily againſt thy people : and taken counſel againſt thy ſecret ones.

4 They have ſaid, Come, and let us root them out, that they be no more a people : and that the name of Iſrael may be no more in remembrance.

5 For they have caſt their heads together with one conſent : and are confederate againſt thee ;

6 The tabernacles of the Edomites, and the Iſmaelites : the Moabites, and Hagarens ;

7 Gebal, and Ammon, and Amalech : the Philiſtines, with them that dwell at Tyre.

8 Aſſur alſo is joined w them : and have holpen the c dren of Lot.

9 But do thou to them unto the Madianites : unto ſera, and unto Jabin at the br of Kiſon ;

10 Who periſhed at End and became as the dung of earth.

11 Make them and t princes like Oreb and Zeb : y make all their princes like Zeba and Salmana ;

12 Who ſay, Let us take ourſelves : the houſes of God poſſeſſion.

13 O my God, make them l unto a wheel : and as the ſtub before the wind ;

14 Like as the fire that bu eth up the wood : and as flame that conſumeth the mo tains.

15 Perſecute them even ſo w thy tempeſt : and make th afraid with thy ſtorm.

16 Make their faces aſham O Lord : that they may ſeek Name.

17 Let them be confoun and vexed ever more and mo let them be put to ſhame, a periſh.

18 And they ſhall know, t thou whoſe name is Jehova art only the moſt Higheſt o all the earth.

PSAL. 84. *Quam dilecta !*

O How amiab'e are thy dw lings : thou Lord of hoſt

2 My ſoul hath a deſire a longing to enter into the co of the Lord : my heart and fleſh rejoice in the living God.

3 Yea, the ſparrow h found her an houſe, and t ſwallow a neſt where ſhe m lay her young : even thy alta O Lord of hoſts, my King a my God.

4 Bleſſed are they that dw

n thy houſe : they will be alway praiſing thee

5 Bleſſed is the man, whoſe trength is in thee : in whoſe eart are thy ways.

6 Who going through the ale of miſery, uſe it for a well : nd the pools are filled with ater.

7 They will go from ſtrength o ſtrength : and unto the God f gods appeareth every one of hem in Sion.

8 O Lord God of hoſts, hear ny prayer : hearken, O God of acob.

9 Behold, O God our defender : and look upon the face of hine anointed.

10 For one day in thy courts : s better than a thouſand.

11 I had rather be a doorkeeper in the houſe of my God : han to dwell in the tents of ungodlineſs.

12 For the Lord God is a light nd defence : the Lord will give race and worſhip, and no good hing ſhall he withhold from hem that live a godly life.

13 O Lord God of hoſts : leſſed is the man that putteth is truſt in thee.

PSAL. 85. *Benedixiſti, Domine.*

LORD, thou art become gracious unto thy land : thou haſt turned away the captivity f Jacob.

2 Thou haſt forgiven the ofence of thy people : and coered all their ſins.

3 Thou haſt taken away all thy iſpleaſure : and turned thyſelf om thy wrathful indignation.

4 Turn us then, O God our aviour : and let thine anger eaſe from us.

5 Wilt thou be diſpleaſed at s for ever : and wilt thou retch out thy wrath from one eneration to another?

6 Wilt thou not turn again, and quicken us : that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord : and grant us thy ſalvation.

8 I will hearken what the Lord God will ſay concerning me : for he ſhall ſpeak peace unto his people, and to his ſaints, that they turn not again.

9 For his ſalvation is nigh them that fear him : that glory may dwell in our land.

10 Mercy and truth are met together : righteouſneſs and peace have kiſſed each other.

11 Truth ſhall flouriſh out of the earth : and righteouſneſs hath looked down from heaven.

12 Yea, the Lord ſhall ſhew loving-kindneſs : and our land ſhall give her increaſe.

13 Righteouſneſs ſhall go before him : and he ſhall direct his going in the way.

MORNING PRAYER.

PSAL. 86. *Inclina, Domine.*

BOW down thine ear, O Lord, and hear me : for I am poor, and in miſery.

2 Preſerve thou my ſoul, for I am holy : my God, ſave thy ſervant, that putteth his truſt in thee.

3 Be merciful unto me, O Lord : for I will call daily upon thee.

4 Comfort the ſoul of thy ſervant : for unto thee, O Lord, do I lift up my ſoul.

5 For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer : and ponder the voice of my humble deſires.

7 In the time of my trouble I will call upon thee : for thou heareſt me.

8 Among the gods there is none like unto thee, O Lord : there

there is not one that can do as thou doeſt.

9 All nations whom thou haſt made, ſhall come and worſhip thee, O Lord : and ſhall glorify thy Name.

10 For thou art great, and doeſt wondrous things : and art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart : and will praiſe thy Name for evermore.

13 For great is thy mercy toward me : and thou haſt delivered my ſoul from the nethermoſt hell.

14 O God, the proud are riſen againſt me : and the congregations of naughty men have ſought after my ſoul, and have not ſet thee before their eyes.

15 But thou, O Lord God, art full of compaſſion and mercy : long-ſuffering, plenteous in goodneſs and truth.

16 O turn thee then unto me, and have mercy upon me : give thy ſtrength unto thy ſervant, and help the ſon of thine handmaid.

17 Shew ſome token upon me for good; that they who hate me may ſee it, and be aſhamed : becauſe thou, Lord, haſt holpen me, and comforted me.

PSAL. 87. *Fundamenta ejus.*

HER foundations are upon the holy hills : the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are ſpoken of thee : thou city of God.

3 I will think upon Rahab and Babylon : with them that know me.

4 Behold ye the Philiſtines alſo : and they of Tyre, v the Morians; lo, there was born.

5 And of Sion it ſhall be ported, that he was born her : and the moſt High ſtabliſh her.

6 The Lord ſhall rehearſe when he writeth up the peo that he was born there.

7 The ſingers alſo and tr peters ſhall be rehearſe : All freſh ſprings ſhall be in thee.

PSAL. 88. *Domine Deus*

O LORD God of my ſalvat I have cried day and n before thee : O let my pr enter into thy preſence, inc thine ear unto my calling.

2 For my ſoul is full of t ble : and my life draweth unto hell.

3 I am counted as one of t that go down into the pit : I have been even as a man hath no ſtrength.

4 Free among the dead, unto them that are wounded, lie in the grave : who are ou remembrance, and are cut a from thy hand.

5 Thou haſt laid me in loweſt pit : in a place of d neſs, and in the deep.

6 Thine indignation lieth h upon me : and thou haſt ve me with all thy ſtorms.

7 Thou haſt put away m acquaintance far from me : made me to be abhorred them.

8 I am ſo faſt in priſon : th cannot get forth.

9 My ſight faileth for v trouble : Lord, I have ca daily upon thee, I have ſtretc forth my hands unto thee.

10 Doſt thou ſhew won among the dead : or ſhall dead riſe up again, and pr thee?

11 Shall thy loving-kindneſs be ſhewed in the grave : or thy faithfulneſs in deſtruction ?

12 Shall thy wondrous works be known in the dark : and thy righteouſneſs in the land where all things are forgotten ?

13 Unto thee have I cried, O Lord : and early ſhall my prayer come before thee.

14 Lord, why abhorreſt thou my ſoul : and hideſt thou thy face from me?

15 I am in miſery, and like unto him that is at the point to die : even from my youth up thy terrors have I ſuffered with a troubled mind.

16 Thy wrathful diſpleaſure goeth over me : and the fear of thee hath undone me.

17 They came round about me daily like water : and compaſſed me together on every ſide.

18 My lovers and friends haſt thou put away from me : and hid mine acquaintance out of my ſight.

EVENING PRAYER.

PSAL. 89. *Miſericordias Domini.*

MY ſong ſhall be alway of the loving-kindneſs of the Lord: with my mouth will I ever be ſhewing thy truth from one generation to another.

2 For I have ſaid, Mercy ſhall be ſet up for ever : thy truth ſhalt thou eſtabliſh in the heavens.

3 I have made a covenant with my choſen : I have ſworn unto David my ſervant;

4 Thy ſeed will I eſtabliſh for ever : and ſet up thy throne from one generation to another.

5 O Lord, the very heavens ſhall praiſe thy wondrous works : and thy truth in the congregation of the ſaints.

6 For who is he among the clouds : that ſhall be compared unto the Lord?

7 And what is he among the gods : that ſhall be like unto the Lord?

8 God is very greatly to be feared in the council of the ſaints : and to be had in reverence of all them that are round about him.

9 O Lord God of hoſts, who is like unto thee : thy truth, moſt mighty Lord, is on every ſide.

10 Thou ruleſt the raging of the ſea : thou ſtilleſt the waves thereof when they ariſe.

11 Thou haſt ſubdued Egypt, and deſtroyed it : thou haſt ſcattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth alſo is thine : thou haſt laid the foundation of the round world, and all that therein is.

13 Thou haſt made the north and the ſouth : Tabor and Hermon ſhall rejoice in thy Name.

14 Thou haſt a mighty arm : ſtrong is thy hand, and high is thy right hand.

15 Righteouſneſs and equity are the habitation of thy ſeat : mercy and truth ſhall go before thy face.

16 Bleſſed is the people, O Lord, that can rejoice in thee : they ſhall walk in the light of thy countenance.

17 Their delight ſhall be daily in thy Name : and in thy righteouſneſs ſhall they make their boaſt.

18 For thou art the glory of their ſtrength : and in thy loving-kindneſs thou ſhalt lift up our horns.

19 For the Lord is our defence : the Holy One of Iſrael is our King.

20 Thou ſpakeſt ſometime in viſions unto thy ſaints, and ſaidſt : I have laid help upon one that is mighty; I have exalted one choſen out of the people.

21 I have found David my

servant : with my holy oil have I anointed him.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.

24 I will smite down his foes before his face : and plague them that hate him.

25 My truth also and my mercy shall be with him : and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea : and his right hand in the floods.

27 He shall call me, Thou art my Father : my God, and my strong salvation.

28 And I will make him my firstborn : higher than the kings of the earth.

29 My mercy will I keep for him for evermore : and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever : and his throne as the days of heaven.

31 But if his children forsake my law : and walk not in my judgments;

32 If they break my statutes, and keep not my commandments : I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving-kindness will I not utterly take from him : nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips : I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever : and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon : and as the faithful witness in heaven.

37 But thou hast abhorred forsaken thine Anointed : art displeased at him.

38 Thou hast broken the venant of thy servant : and his crown to the ground.

39 Thou hast overthrown his hedges : and broken down strong holds.

40 All they that go by, him : and he is become a proach to his neighbours.

41 Thou hast set up the r hand of his enemies : and m all his adversaries to rejoice.

42 Thou hast taken away edge of his sword : and gi him not victory in the battle

43 Thou hast put out glory : and cast his throne d to the ground.

44 The days of his youth thou shortened : and cov him with dishonour.

45 Lord, how long wilt t hide thyself, for ever : and he deliver his soul from the h of hell?

46 O remember how short time is : wherefore hast t made all men for nought?

47 What man is he that liv and shall not see death : and he deliver his soul from the h of hell?

48 Lord, where are thy loving-kindnesses : which t sware'st unto David in thy tr

49 Remember, Lord, the buke that thy servants have : how I do bear in my bosom rebukes of many people;

50 Wherewith thine ene have blasphemed thee, and dered the footsteps of thine nointed.

Praised be the Lord evermore. Amen, and Ame

MORNING PRAY

PSAL. 90. *Domine, refugiu*

LORD, thou hast been refuge : from one gen tion to another.

2 Before the mountains were ought forth, or ever the earth d the world were made : thou t God from everlasting, and orld without end.
3 Thou turnest man to destruc-on : again thou sayest, Come ain ye children of men.
4 For a thousand years in thy ht are but as yesterday : see-g that is past as a watch in the ght.
5 As soon as thou scatterest em, they are even as a sleep : d fade away suddenly like the ass.
6 In the morning it is green, d groweth up : but in the ening it is cut down, dried up, d withered.
7 For we consume away in thy pleasure : and are afraid at wrathful indignation.
8 Thou hast set our misdeeds fore thee : and our secret sins the light of thy countenance.
9 For when thou art angry, all r days are gone : we bring our rs to an end, as it were a tale t is told.
10 The days of our age are eescore years and ten; and ough men be so strong that they ne to fourscore years : yet is ir strength then but labour l sorrow so soon passeth it ay, and we are gone.
11 But who regardeth the wer of thy wrath : for even reafter as a man feareth, so is displeasure.
12 So teach us to number our s : that we may apply our rts unto wisdom.
13 Turn thee again, O Lord, he last : and be gracious unto servants.
14 O satisfy us with thy mer- and that soon : so shall we oice and be glad all the days ur life.
15 Comfort us again now after time that thou hast plagued us : and for the years where we have suffered adversity.
16 Shew thy servants thy work : and their children thy glory.
17 And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy work.

PSAL. 91. *Qui habitat.*

WHOSO dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.
2 I will say unto the Lord, Thou art my hope, and my strong hold : my God, in him will I trust.
3 For he shall deliver thee from the snare of the hunter : and from the noisome pestilence.
4 He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.
5 Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day ;
6 For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.
7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.
8 Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.
9 For thou, Lord, art my hope : thou hast set thine house of defence very high.
10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.
11 For he shall give his angels charge over thee : to keep thee in all thy ways.
12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

16 With long life will I satisfy him : and shew him my salvation.

PSAL. 92. *Bonum est confiteri.*

IT is a good thing to give thanks unto the Lord : and to sing praises unto thy Name, O most Highest ;

2 To tell of thy loving-kindness early in the morning : and of thy truth in the night-season ;

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works : and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works : thy thoughts are very deep !

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever ; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish, and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted, like the horn of an unicorn : for I am anointed with fresh oil.

10 Mine eye also shall see lust of mine enemies : and n ear shall hear his desire of wicked that arise up against

11 The righteous shall f rish like a palm-tree : and spread abroad like a ceda Libanus.

12 Such as are planted in house of the Lord : shall flou in the courts of the hous our God.

13 They also shall bring f more fruit in their age : shall be fat and well liking.

14 That they may shew true the Lord my strength and that there is no unright ness in him.

EVENING PRAY

PSAL. 93. *Dominus regnav*

THE Lord is King, and put on glorious appa the Lord hath put on his parel, and girded himself trength.

2 He hath made the r world so sure : that it canno móved.

3 Ever since the world b hath thy seat been prepa thou art from everlasting.

4 The floods are risen Lord, the floods have lif their voice : the floods lif their waves.

5 The waves of the sea mighty, and rage horribly : yet the Lord, who dwellet high, is mightier.

6 Thy testimonies, O L are very sure : holiness beco thine house for ever.

PSAL. 94. *Deus ultionum*

O LORD God, to w vengeance belongeth : God, to whom vengeance be eth, shew thyself.

2 Arise, thou Judge of world : and reward the p after their deserving.

3 Lord, how long shall the ungodly : how long shall the ungodly triumph ?

4 How long shall all wicked doers speak so disdainfully : and make such proud boasting ?

5 They smite down thy people, O Lord : and trouble thine heritage.

6 They murder the widow, and the stranger : and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people : O ye fools, when will ye understand ?

9 He that planted the ear, shall he not hear : or he that made the eye, shall he not see ?

10 Or he that nurtureth the heathen : it is he that teacheth man knowledge, shall not he punish ?

11 The Lord knoweth the thoughts of man : that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord : and teacheth him in thy law;

13 That thou mayest give him patience in time of adversity : until the pit be digged up for the ungodly.

14 For the Lord will not fail his people : neither will he forsake his inheritance;

15 Until righteousness turn again unto judgment : all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked : or who will take my part against the evil doers ?

17 If the Lord had not helped me : it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipt : thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness : which imagineth mischief as a law ?

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

22 But the Lord is my refuge : and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

MORNING PRAYER.

PSAL. 95. *Venite, exultemus.*

O COME, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.

3 For the Lord is a great God : and a great King above all gods.

4 In his hands are all the corners of the earth : and the strength of the hills is his also.

5 The sea is his, and he made it : and his hands prepared the dry land.

6 O come, let us worship and fall down : and kneel before the Lord our Maker.

7 For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

8 To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness;

9 When your fathers tempted me : proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I sware in my wrath : that they should not enter into my rest.

PSAL. 96. *Cantate Domino.*

O SING unto the Lord a new song : sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.

3 Declare his honour unto the heathen : and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised : he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worship are before him : power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people : ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name : bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King : and that it is he who hath made the round world so fast that it cannot be moved; and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

12 Let the field be joyful a all that is in it : then shall the trees of the wood rejoice fore the Lord.

13 For he cometh, for cometh to judge the earth : a with righteousness to judge world, and the people with truth.

PSAL. 97. *Dominus regnavi*

THE Lord is King, the ea may be glad thereof : y the multitudes of the isles n be glad thereof.

2 Clouds and darkness round about him : righteous and judgment are the habitat of his seat.

3 There shall go a fire bef him : and burn up his enem on every side.

4 His lightnings gave sh unto the world : the earth i it, and was afraid.

5 The hills melted like wax the presence of the Lord : the presence of the Lord of whole earth.

6 The heavens have decla his righteousness : and all people have seen his glory.

7 Confounded be all they t worship carved images, and t delight in vain gods : wor him, all ye gods.

8 Sion heard of it, and joiced : and the daughters Judah were glad, because of judgments, O Lord.

9 For thou, Lord, art hig than all that are in the ear thou art exalted far above gods.

10 O ye that love the Lo see that ye hate the thing wh is evil : The Lord preserv the souls of his saints; he s deliver them from the hand the ungodly.

11 There is sprung up a li for the righteous : and a joy gladness for such as are tr hearted.

12 Rej

12 Rejoice in the Lord, ye
ghteous : and give thanks for a
membrance of his holineſs

VENING PRAYER.

PSAL. 98. *Cantate Domino.*

SING unto the Lord a new
ſong : for he hath done
arvellous things.

2 With his own right hand,
d with his holy arm : hath he
tten himſelf the victory.

3 The Lord declared his ſal-
tion : his righteouſneſs hath
openly ſhewed in the ſight of
e heathen

4 He hath remembered his
ercy and truth toward the
uſe of Iſrael : and all the ends
the world have ſeen the ſal-
tion of our God.

5 Shew yourſelves joyful unto
e Lord, all ye lands : ſing, re-
ice, and give thanks.

6 Praiſe the Lord upon the
rp : ſing to the harp with a
lm of thankſgiving.

7 With trumpets alſo, and
awms : O ſhew yourſelves joy-
l before the Lord the King.

8 Let the ſea make a noiſe,
d all that therein is : the
und world, and they that
vell therein.

9 Let the floods clap their
nds, and let the hills be joyful
gether before the Lord : for
is come to judge the earth.

10 With righteouſneſs ſhall he
dge the world : and the people
ith equity.

PSAL. 99 *Dominus regnavit.*

THE Lord is King, be the
people never ſo impatient :
ſitteth between the Cheru-
ms, be the earth never ſo
quiet.

2 The Lord is great in Sion :
d high above all people.

3 They ſhall give thanks unto
y Name : which is great, won-
rful, and holy.

4 The king's power loveth
judgment; thou haſt prepared
equity : thou haſt executed
judgment and righteouſneſs in
Jacob.

5 O magnify the Lord our
God : and fall down before his
foot-ſtool, for he is holy.

6 Moſes and Aaron among
his prieſts, and Samuel among
ſuch as call upon his Name :
theſe called upon the Lord, and
he heard them.

7 He ſpake unto them out of
the cloudy pillar : for they kept
his teſtimonies, and the law that
he gave them.

8 Thou heardeſt them, O
Lord our God : thou forgaveſt
them, O God, and puniſhedſt
their own inventions.

9 O magnify the Lord our
God, and worſhip him upon
his holy hill : for the Lord our
God is holy.

PSAL. 100. *Jubilate Deo.*

OBE joyful in the Lord, all
ye lands : ſerve the Lord
with gladneſs, and come before
his preſence with a ſong.

2 Be ye ſure, that the Lord he
is God ; it is he that hath made
us, and not we ourſelves : we
are his people, and the ſheep of
his paſture.

3 O go your way into his
gates with thankſgiving, and
into his courts with praiſe : be
thankful unto him, and ſpeak
good of his Name.

4 For the Lord is gracious, his
mercy is everlaſting : and his
truth endureth from generation
to generation.

PSAL. 101. *Miſericordiam et judicium.*

MY ſong ſhall be of mercy
and judgment : unto thee,
O Lord, will I ſing.

2 O let me have underſtand-
ing : in the way of godlineſs.

3 When wilt thou come unto me : I will walk in my houſe with a perfect heart.

4 I will take no wicked thing in hand; I hate the ſins of unfaithfulneſs : there ſhall no ſuch cleave unto me.

5 A froward heart ſhall depart from me : I will not know a wicked perſon.

6 Whoſo privily ſlandereth his neighbour : him will I deſtroy.

7 Whoſo hath alſo a proud look and high ſtomach : I will not ſuffer him.

8 Mine eyes look upon ſuch as are faithful in the land : that they may dwell with me.

9 Whoſo leadeth a godly life : he ſhall be my ſervant.

10 There ſhall no deceitful perſon dwell in my houſe : he that telleth lies ſhall not tarry in my ſight.

11 I ſhall ſoon deſtroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the Lord.

MORNING PRAYER.

PSAL. 102. *Domine, exaudi.*

HEAR my prayer, O Lord : and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble : incline thine ear unto me when I call; O hear me, and that right ſoon.

3 For my days are conſumed away like ſmoke : and my bones are burnt up as it were a firebrand.

4 My heart is ſmitten down, and withered like graſs : ſo that I forget to eat my bread.

5 For the voice of my groaning : my bones will ſcarce cleave to my fleſh.

6 I am become like a pelican in the wilderneſs : and like an owl that is in the deſert.

7 I have watched, and am even as it were a ſparrow : that ſitteth alone upon the houſe top.

8 Mine enemies revile me : the day long : and they that are mad upon me, are ſworn together againſt me.

9 For I have eaten aſhes as it were bread : and mingled my drink with weeping;

10 And that becauſe of thine indignation and wrath : for thou haſt taken me up, and caſt me down.

11 My days are gone like a ſhadow : and I am withered like graſs.

12 But thou, O Lord, ſhalt endure for ever : and thy remembrance throughout all generations.

13 Thou ſhalt ariſe, and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy ſervants think upon her ſtones : and pitieth them to ſee her in the duſt.

15 The heathen ſhall fear thy Name, O Lord : and all the kings of the earth thy Majeſty;

16 When the Lord ſhall build up Sion : and when his glory ſhall appear;

17 When he turneth him unto the prayer of the poor deſtitute : and deſpiſeth not their deſire.

18 This ſhall be written for thoſe that come after : and the people which ſhall be born ſhall praiſe the Lord.

19 For he hath looked down from his ſanctuary : out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of ſuch as are in captivity : and deliver the children appointed unto death;

21 That

21 That they may declare the Name of the Lord in Sion : and his worſhip at Jeruſalem ;

22 When the people are gathered together : and the kingdoms alſo, to ſerve the Lord.

23 He brought down my ſtrength in my journey : and ſhortened my days.

24 But I ſaid, O my God, take me not away in the midſt of mine age : as for thy years they endure throughout all generations.

25 Thou, Lord, in the beginning haſt laid the foundation of the earth : and the heavens are the work of thy hands.

26 They ſhall periſh, but thou ſhalt endure : they all ſhall wax old as doth a garment ;

27 And as a veſture ſhalt thou change them, and they ſhall be changed : but thou art the ſame, and thy years ſhall not fail.

28 The children of thy ſervants ſhall continue : and their ſeed ſhall ſtand faſt in thy ſight.

PSAL. 103. *Benedic, anima mea.*

PRAISE the Lord, O my ſoul : and all that is within me praiſe his holy Name.

2 Praiſe the Lord, O my ſoul : and forget not all his benefits ;

3 Who forgiveth all thy ſin : and healeth all thine infirmities ;

4 Who ſaveth thy life from deſtruction : and crowneth thee with mercy and loving-kindneſs ;

5 Who ſatisfieth thy mouth with good things : making thee young and luſty as an eagle.

6 The Lord executeth righteouſneſs and judgment : for all them that are oppreſſed with wrong.

7 He ſhewed his ways unto Moſes : his works unto the children of Iſrael.

8 The Lord is full of compaſſion and mercy : long-ſuffering, and of great goodneſs.

9 He will not alway be chiding : neither keepeth he his anger for ever.

10 He hath not dealt with us after our ſins : nor rewarded us according to our wickedneſſes.

11 For look how high the heaven is in compariſon of the earth : ſo great is his mercy alſo toward them that fear him.

12 Look how wide alſo the eaſt is from the weſt : ſo far hath he ſet our ſins from us.

13 Yea, like as a father pitieth his own children : even ſo is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made : he remembereth that we are but duſt.

15 The days of man are but as graſs : for he flouriſheth as a flower of the field.

16 For as ſoon as the wind goeth over it, it is gone : and the place thereof ſhall know it no more.

17 But the merciful goodneſs of the Lord endureth for ever and ever upon them that fear him : and his righteouſneſs upon children's children ;

18 Even upon ſuch as keep his covenant : and think upon his commandments to do them.

19 The Lord hath prepared his ſeat in heaven : and his kingdom ruleth over all.

20 O praiſe the Lord ye angels of his, ye that excel in ſtrength : ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praiſe the Lord, all ye his hoſts : ye ſervants of his that do his pleaſure.

22 O ſpeak good of the Lord, all ye works of his, in all places

of his dominion : praise thou the Lord, O my soul.

EVENING PRAYER.

PSAL. 104. *Benedic, anima mea.*

PRAISE the Lord, O my soul : O Lord my God, thou art become exceeding glorious: thou art clothed with majesty and honour.

2 Thou deckest thyself with light, as it were with a garment: and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters : and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits : and his ministers a flaming fire.

5 He laid the foundations of the earth : that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment : the waters stand in the hills.

7 At thy rebuke they flee : at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath : even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not pass : neither turn again to cover the earth.

10 He sendeth the springs into the rivers : which run among the hills.

11 All beasts of the field drink thereof: and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation : and sing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of thy works.

14 He bringeth forth grass f the cattle : and green herb f the service of men;

15 That he may bring food o of the earth, and wine th maketh glad the heart of man and oil to make him a chee ful countenance, and bread strengthen man's heart.

16 The trees of the Lord al are full of sap : even the c dar of Libanus which he ha planted;

17 Wherein the birds ma their nests : and the fir-trees a a dwelling for the stork.

18 And the high hills are a r fuge for the wild goats : and are the stony rocks for t conies.

19 He appointed the moon f certain seasons : and the s knoweth his going down.

20 Thou makest darkness th it may be night : wherein all t beasts of the forest do move.

21 The lions roaring after the prey : do seek their meat fro God.

22 The sun ariseth, and th get them away together : a lay them down in their dens.

23 Man goeth forth to h work, and to his labour : un the evening.

24 O Lord, how manifold a thy works : in wisdom hast th made them all; the earth is f of thy riches!

25 So is the great and wi sea also : wherein are thin creeping innumerable, both sm and great beasts.

26 There go the ships, ar there is that Leviathan : who thou hast made to take his pa time therein.

27 These wait all upon thee that thou mayest give them me in due season.

28 When thou givest it then they gather it ; and when the opene

openeſt thy hand, they are filled with good.

29 When thou hideſt thy face, they are troubled: when thou takeſt away their breath, they die, and are turned again to their duſt.

30 When thou letteſt thy breath go forth, they ſhall be made: and thou ſhalt renew the face of the earth.

31 The glorious Majeſty of the Lord ſhall endure for ever: the Lord ſhall rejoice in his works.

32 The earth ſhall tremble at the look of him: if he do but touch the hills, they ſhall ſmoke.

33 I will ſing unto the Lord as long as I live: I will praiſe my God while I have my being.

34 And ſo ſhall my words pleaſe him: my joy ſhall be in the Lord.

35 As for ſinners, they ſhall be conſumed out of the earth, and the ungodly ſhall come to an end: praiſe thou the Lord, O my ſoul, praiſe the Lord.

MORNING PRAYER.

PSAL. 105. *Confitemini Domino.*

O GIVE thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O let your ſongs be of him, and praiſe him, and let your talking be of all his wondrous works.

3 Rejoice in his holy Name: let the heart of them rejoice that ſeek the Lord.

4 Seek the Lord and his ſtrength: ſeek his face evermore.

5 Remember his marvellous works that he hath done: his wonders, and the judgments of his mouth;

6 O ye ſeed of Abraham his ſervant: ye children of Jacob his choſen.

7 He is the Lord our God: his judgments are in all the world.

8 He hath been alway mindful of his covenant and promiſe: that he made to a thouſand generations;

9 Even the covenant that he made with Abraham: and the oath that he ſware unto Iſaac;

10 And appointed the ſame unto Jacob for a law: and to Iſrael for an everlaſting teſtament;

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance;

12 When they were yet but a few of them: and they ſtrangers in the land;

13 What time as they went from one nation to another: from one kingdom to another people;

14 He ſuffered no man to do them wrong: but reproved even kings for their ſakes;

15 Touch not mine Anointed: and do my prophets no harm.

16 Moreover, he called for a dearth upon the land: and deſtroyed all the proviſion of bread.

17 But he had ſent a man before them: even Joſeph, who was ſold to be a bond-ſervant;

18 Whoſe feet they hurt in the ſtocks: the iron entered into his ſoul;

19 Until the time came that his cauſe was known: the word of the Lord tried him.

20 The king ſent, and delivered him: the prince of the people let him go free.

21 He made him lord alſo of his houſe: and ruler of all his ſubſtance;

22 That he might inform his princes after his will: and teach his ſenators wiſdom.

23 Iſrael alſo came into Egypt: and Jacob was a ſtranger in the land of Ham.

24 And he increased his people exceedingly : and made them stronger than their enemies ;

25 Whose heart turned so, that they hated his people : and dealt untruly with his servants.

26 Then sent he Moses his servant : and Aaron whom he had chosen ;

27 And these shewed his tokens among them : and wonders in the land of Ham.

28 He sent darkness, and it was dark : and they were not obedient unto his word.

29 He turned their waters into blood : and slew their fish.

30 Their land brought forth frogs : yea, even in their king's chambers

31 He spake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hail-stones for rain : and flames of fire in their land.

33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

34 He spake the word, and grasshoppers came, and caterpillars innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land : even the chief of all their strength.

36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night-season.

39 At their desire he brought quails : and he filled them with the bread of heaven.

40 He opened the rock of ston and the waters flowed out : t that rivers ran in the dry place

41 For why ? he remembere his holy promise : and Abraha his servant.

42 And he brought forth h people with joy : and his chose with gladness ;

43 And gave them the lan of the heathen : and they too the labours of the people i possession ;

44 That they might keep h statutes : and observe his laws.

EVENING PRAYER

PSAL. 106. *Confitemini Domino*

O GIVE thanks unto the Lor for he is gracious : and hi mercy endureth for ever.

2 Who can express the nobl acts of the Lord : or shew fort all his praise ?

3 Blessed are they that alwa keep judgment : and do right ousness

4 Remember me, O Lord, ac cording to the favour that tho bearest unto thy people : O vis me with thy salvation ;

5 That I may see the felicity c thy chosen : and rejoice in th gladness of thy people, and giv thanks with thine inheritance.

6 We have sinned with ou fathers : we have done amis and dealt wickedly.

7 Our fathers regarded no thy wonders in Egypt, neithe kept they thy great goodness i remembrance ; but were diso bedient at the sea, even at th Red sea.

8 Nevertheless, he helpe them for his Name's sake : tha he might make his power to b known.

9 He rebuked the Red se also, and it was dried up : so h led them through the deep, a through a wilderness ;

10 An

10 And he saved them from the adversaries hand : and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they his words : and sang praise unto him.

13 But within a while they forgat his works : and would not abide his counsel.

14 But lust came upon them in the wilderness : and they tempted God in the desert.

15 And he gave them their desire : and sent leanness withal into their soul.

16 They angered Moses also in the tents : and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worshipped the molten image.

20 Thus they turned their glory : into the similitude of a calf that eateth hay.

21 And they forgat God their saviour : who had done so great things in Egypt ;

22 Wondrous works in the land of Ham : and fearful things by the Red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap : to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land : and gave no credence unto his word ;

25 But murmured in their tents : and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them : to overthrow them in the wilderness ;

27 To cast out their seed among the nations : and to scatter them in the lands.

28 They joined themselves unto Baal-peor : and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions : and the plague was great among them.

30 Then stood up Phinees, and prayed : and so the plague ceased.

31 And that was counted unto him for righteousness : among all posterities for evermore.

32 They angered him also at the waters of strife : so that he punished Moses for their sakes ;

33 Because they provoked his spirit : so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen : as the Lord commanded them ;

35 But were mingled among the heathen : and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils ;

37 And shed innocent blood, even the blood of their sons and of their daughters : whom they offered unto the idols of Canaan ; and the land was defiled with blood.

38 Thus were they stained with their own works : and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people : insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen : and

and they that hated them were lords over them.

41 Their enemies oppreſſed them : and had them in ſubjection.

42 Many a time did he deliver them : but they rebelled againſt him with their own inventions, and were brought down in their wickedneſs.

43 Nevertheleſs, when he ſaw their adverſity : he heard their complaint

44 He thought upon his covenant, and pitied them according unto the multitude of his mercies : yea, he made all thoſe that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen : that we may give thanks unto thy holy Name, and make our boaſt of thy praiſe.

46 Bleſſed be the Lord God of Iſrael from everlaſting, and world without end : and let all the people ſay, Amen.

MORNING PRAYER.

PSAL. 107. *Confitemini Domino.*

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Let them give thanks, whom the Lord hath redeemed : and delivered from the hand of the enemy ;

3 And gathered them out of the lands, from the eaſt, and from the weſt : from the north, and from the ſouth.

4 They went aſtray in the wilderneſs out of the way : and found no city to dwell in ;

5 Hungry and thirſty : their ſoul fainted in them.

6 So they cried unto the Lord in their trouble : and he delivered them from their diſtreſs.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praiſe the Lord for his goodneſs : and declare the wonders that he doeth for the children of men !

9 For he ſatisfieth the empty ſoul : and filleth the hungry ſoul with goodneſs ;

10 Such as ſit in darkneſs and in the ſhadow of death : being faſt bound in miſery and iron.

11 Becauſe they rebelled againſt the words of the Lord : and lightly regarded the counſel of the moſt Higheſt ;

12 He alſo brought down their heart through heavineſs : they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble : he delivered them out of their diſtreſs ;

14 For he brought them out of darkneſs, and out of the ſhadow of death : and brake their bonds in ſunder.

15 O that men would therefore praiſe the Lord for his goodneſs : and declare the wonders that he doeth for the children of men !

16 For he hath broken the gates of braſs : and ſmitten the bars of iron in ſunder.

17 Fooliſh men are plagued for their offence : and becauſe of their wickedneſs.

18 Their ſoul abhorred all manner of meat : and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble : he delivered them out of their diſtreſs.

20 He ſent his word and healed them : and they were ſaved from their deſtruction.

21 O that men would therefore praiſe the Lord for his goodneſ

goodneſs : and declare the wonders that he doeth for the children of men !

22 That they would offer unto him the ſacrifice of thankſgiving : and tell out his works with gladneſs !

23 They that go down to the ſea in ſhips : and occupy their buſineſs in great waters ;

24 Theſe men ſee the works of the Lord : and his wonders in the deep.

25 For at his word the ſtormy wind ariſeth : which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep : their ſoul melteth away becauſe of the trouble.

27 They reel to and fro, and ſtagger like a drunken man : and are at their wits end.

28 So when they cry unto the Lord in their trouble : he delivereth them out of their diſtreſs.

29 For he maketh the ſtorm to ceaſe : ſo that the waves thereof are ſtill.

30 Then are they glad, becauſe they are at reſt : and ſo he bringeth them unto the haven where they would be.

31 O that men would therefore praiſe the Lord for his goodneſs : and declare the wonders that he doeth for the children of men !

32 That they would exalt him alſo in the congregation of the people : and praiſe him in the ſeat of the elders !

33 Who turneth the floods into a wilderneſs : and drieth up the water-ſprings.

34 A fruitful land maketh he barren : for the wickedneſs of them that dwell therein.

35 Again, he maketh the wilderneſs a ſtanding water : and water-ſprings of a dry ground.

36 And there he ſetteth the hungry : that they may build them a city to dwell in ;

37 That they may ſow their land, and plant vineyards : to yield them fruits of increaſe.

38 He bleſſeth them, ſo that they multiply exceedingly : and ſuffereth not their cattle to decreaſe.

39 And again, when they are miniſhed, and brought low : through oppreſſion, through any plague, or trouble ;

40 Though he ſuffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderneſs ;

41 Yet helpeth he the poor out of miſery : and maketh him houſholds like a flock of ſheep.

42 The righteous will conſider this and rejoice : and the mouth of all wickedneſs ſhall be ſtopped.

43 Whoſo is wiſe, will ponder theſe things : and they ſhall underſtand the loving-kindneſs of the Lord.

EVENING PRAYER.

PSAL. 108. *Paratum cor meum.*

O GOD, my heart is ready, my heart is ready : I will ſing, and give praiſe with the beſt member that I have.

2 Awake, thou lute and harp : I myſelf will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will ſing praiſes unto thee among the nations.

4 For thy mercy is greater than the heavens : and thy truth reacheth unto the clouds.

5 Set up thyſelf, O God, above the heavens : and thy glory above all the earth.

6 That thy beloved may be delivered : let thy right hand ſave them, and hear thou them.

7 God hath ſpoken in his holineſs : I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead

8 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head.

9 Judah is my law-giver, Moab is my wash-pot : over Edom will I cast out my shoe; upon Philistia will I triumph.

10 Who will lead me into the strong city : and who will bring me into Edom?

11 Hast not thou forsaken us, O God : and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy : for vain is the help of man.

13 Through God we shall do great acts : and it is he that shall tread down our enemies.

PSAL. 109. *Deus laudum.*

HOLD not thy tongue, O God of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they now take my contrary part : but I give myself unto prayer.

4 Thus have they rewarded me evil for good : and hatred for my good will.

5 Set thou an ungodly man to be ruler over him : and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned : and let his prayer be turned into sin.

7 Let his days be few : and let another take his Office.

8 Let his children be fatherless : and his wife a widow.

9 Let his children be vagabonds, and beg their bread : let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath : and let the stranger spoil his labour.

11 Let there be no man to pity him : nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed : and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord : and let not the sin of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memorial of them from off the earth;

15 And that, because his mind was not to do good : but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment : and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him : and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies : and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name : for sweet is thy mercy.

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

23 My knees are weak through fasting; my flesh is dried up for want of fatness.

24 I became

24 I became alſo a reproach
nto them : they that looked
on me ſhaked their heads.
25 Help me, O Lord my God :
) ſave me according to thy
ercy ;
26 And they ſhall know, how
hat this is thy hand : and that
hou, Lord, haſt done it.
27 Though they curſe, yet bleſs
hou : and let them be confound-
d that riſe up againſt me ; but
t thy ſervant rejoice.
28 Let mine adverſaries be
lothed with ſhame : and let
hem cover themſelves with
heir own confuſion, as with a
oke.
29 As for me, I will give great
hanks unto the Lord with
y mouth : and praiſe him
mong the multitude;
30 For he ſhall ſtand at the
ght hand of the poor : to
ve his ſoul from unrighteous
dges.

MORNING PRAYER.

PSAL. 110. *Dixit Dominus.*

THE Lord ſaid unto my Lord : Sit thou on my ght hand, until I make thine nemies thy footſtool.
2 The Lord ſhall ſend the d of thy power out of Sion : thou ruler even in the midſt mong thine enemies.
3 In the day of thy power ill the people offer thee free-ll-offerings with an holy rſhip : The dew of thy birth of the womb of the morning.
4 The Lord ſware, and will t repent : Thou art a Prieſt ever after the order of Mel-ſedech.
5 The Lord upon thy right nd, ſhall wound even kings the day of his wrath.
6 He ſhall judge among the athen ; he ſhall fill the places h the dead bodies : and ſmite in ſunder the heads over divers countries.
7 He ſhall drink of the brook in the way : therefore ſhall he lift up his head.

PSAL. 111. *Confitebor tibi.*

I WILL give thanks unto the Lord with my whole heart : ſecretly among the faithful, and in the congregation.
2 The works of the Lord are great : fought out of all them that have pleaſure therein.
3 His work is worthy to be praiſed, and had in honour : and his righteouſneſs endureth for ever.
4 The merciful and gracious Lord hath ſo done his marvellous works : that they ought to be had in remembrance.
5 He hath given meat unto them that fear him : he ſhall ever be mindful of his covenant.
6 He hath ſhewed his people the power of his works : that he may give them the heritage of the heathen.
7 The works of his hands are verity and judgment : All his commandments are true.
8 They ſtand faſt for ever and ever : and are done in truth and equity.
9 He ſent redemption unto his people : he hath commanded his covenant for ever ; holy and reverend is his Name.
10 The fear of the Lord is the beginning of wiſdom : A good underſtanding have all they that do thereafter ; the praiſe of it endureth for ever.

PSAL. 112. *Beatus vir.*

BLESSED is the man that feareth the Lord : he hath great delight in his commandments.
2 His ſeed ſhall be mighty upon earth : the generation of the faithful ſhall be bleſſed.
3 Riches and plenteouſneſs ſhall be in his houſe : and his righte-

righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth, and will guide his words with discretion.

6 For he shall never be moved: and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.

8 His heart is established, and will not shrink: until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away: the desire of the ungodly shall perish.

PSAL. 113. *Laudate, pueri.*

PRAISE the Lord, ye servants: O praise the name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for evermore.

3 The Lord's Name is praised: from the rising up of the sun, unto the going down of the same.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and lifteth the poor out of the mire;

7 That they may set him with the princes: even with the princes of his people.

8 He maketh the barren w man to keep house: and to b joyful mother of children.

EVENING PRAYE

PSAL. 114. *In exitu Israel*

WHEN Israel came out Egypt: and the house Jacob from among the stra people;

2 Judah was his sanctuar and Israel his dominion.

3 The sea saw that and fl Jordan was driven back.

4 The mountains skipped l rams: and the little hills l young sheep.

5 What aileth thee, O t sea, that thou fleddest: thou Jordan, that thou w driven back?

6 Ye mountains that ye sk ped like rams: and ye little h like young sheep?

7 Tremble, thou earth, at presence of the Lord: at presence of the God of Jacob

8 Who turned the hard r into a standing water: and flint-stone into a springing w

PSAL. 115. *Non nobis, Dom*

NOT unto us, O Lord, unto us, but unto thy Na give the praise: for thy lov mercy, and for thy truth's sak

2 Wherein shall the heath say: Where is now their God

3 As for our God, he is heaven: he hath done wha ever pleased him.

4 Their idols are silver gold: even the work of me hands.

5 They have mouths, speak not: eyes have they, see not.

6 They have ears, and h not: noses have they, and sm not.

7 They have hands, and h dle not: feet have they,

w

walk not : neither ſpeak they through their throat.

8 They that make them are like unto them : and ſo are all ſuch, as put their truſt in them.

9 But thou, houſe of Iſrael, truſt thou in the Lord : he is their ſuccour and defence.

10 Ye houſe of Aaron, put your truſt in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your truſt in the Lord : he is their helper and defender.

12 The Lord hath been mindful of us, and he ſhall bleſs us : even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron.

13 He ſhall bleſs them that fear the Lord : both ſmall and great.

14 The Lord ſhall increaſe you more and more : you and your children.

15 Ye are the bleſſed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lord's : the earth hath he given to the children of men

17 The dead praiſe not thee, O Lord : neither all they that go down into ſilence.

18 But we will praiſe the Lord : from this time forth for evermore. Praiſe the Lord.

MORNING PRAYER.

PSAL. 116. *Dilexi, quoniam.*

I AM well pleaſed : that the Lord hath heard the voice of my prayer;

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The ſnares of death compaſſed me round about : and the pains of hell gat hold upon me.

4 I ſhall find trouble and heavineſs; and I will call upon the name of the Lord : O Lord, I beſeech thee, deliver my ſoul.

5 Gracious is the Lord, and righteous : yea, our God is merciful.

6 The Lord preſerveth the ſimple : I was in miſery, and he helped me.

7 Turn again then unto thy reſt, O my ſoul : for the Lord hath rewarded thee.

8 And why? thou haſt delivered my ſoul from death : mine eyes from tears, and my feet from falling.

9 I will walk before the Lord : in the land of the living.

10 I believed, and therefore will I ſpeak; but I was ſore troubled : I ſaid in my haſte, All men are liars.

11 What reward ſhall I give unto the Lord : for all the benefits that he hath done unto me?

12 I will receive the cup of ſalvation : and call upon the Name of the Lord.

13 I will pay my vows now in the preſence of all his people : Right dear in the ſight of the Lord is the death of his ſaints.

14 Behold, O Lord, how that I am thy ſervant : I am thy ſervant, and the ſon of thine handmaid; thou haſt broken my bonds in ſunder.

15 I will offer to thee the ſacrifice of thankſgiving : and will call upon the Name of the Lord,

16 I will pay my vows unto the Lord, in the ſight of all his people : in the courts of the Lord's houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

PSAL. 117. *Laudate Dominum.*

O PRAISE the Lord, all ye heathen : praiſe him, all ye nations.

2 For his merciful kindneſs is ever more and more towards us : and the truth of the Lord endureth for ever Praiſe the Lord.

PSAL.

PSAL. 118. *Confitemini Domino.*

O GIVE thanks unto the Lord, for he is gracious : becauſe his mercy endureth for ever.

2 Let Iſrael now confeſs, that he is gracious : and that his mercy endureth for ever.

3 Let the houſe of Aaron now confeſs : that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confeſs : that his mercy endureth for ever.

5 I called upon the Lord in trouble : and the Lord heard me at large.

6 The Lord is on my ſide : I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me : therefore ſhall I ſee my deſire upon mine enemies.

8 It is better to truſt in the Lord : than to put any confidence in man.

9 It is better to truſt in the Lord : than to put any confidence in princes.

10 All nations compaſſed me round about : but in the Name of the Lord will I deſtroy them.

11 They kept me in on every ſide, they kept me in, I ſay, on every ſide : but in the Name of the Lord will I deſtroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will deſtroy them.

13 Thou haſt thruſt ſore at me, that I might fall : but the Lord was my help.

14 The Lord is my ſtrength, and my ſong : and is become my ſalvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to paſs.

16 The right hand of the L hath the pre-eminence : right hand of the Lord bring mighty things to paſs.

17 I ſhall not die, but live : declare the works of the Lord

18 The Lord hath chaſte and corrected me : but he h not given me over unto death

19 Open me the gates righteouſneſs : that I may into them, and give thanks u the Lord.

20 This is the gate of the Lo the righteous ſhall enter into i

21 I will thank thee, for t haſt heard me : and art beco my ſalvation.

22 The ſame ſtone which builders refuſed : is become head-ſtone in the corner.

23 This is the Lord's doin and it is marvellous in our ey

24 This is the day which Lord hath made : we will joice and be glad in it.

25 Help me now, O Lord Lord, ſend us now proſperity.

26 Bleſſed be he that com in the Name of the Lord : have wiſhed you good lu ye that are of the houſe of Lord.

27 God is the Lord, who h ſhewed us light : bind the ſac fice with cords, yea, even u the horns of the altar.

28 Thou art my God, an will thank thee : thou art God, and I will praiſe thee.

29 O give thanks unto Lord, for he is gracious : and mercy endureth for ever.

EVENING PRAYER

PSAL. 119. *Beati immaculo*

BLESSED are thoſe that undefiled in the way : a walk in the law of the Lord.

2 Bleſſed are they that k his teſtimonies : and ſeek h with their whole heart.

3 For they who do no wickedness : walk in his ways.

4 Thou hast charged : that we shall diligently keep thy commandments.

5 O that my ways were made to direct : that I might keep thy statutes!

6 So shall I not be confounded : while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart : when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies : O forsake me not utterly.

In quo corriget?

WHEREWITHAL shall a young man cleanse his way : even by ruling himself after thy word.

2 With my whole heart have I sought thee : O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart : that I should not sin against thee.

4 Blessed art thou, O Lord : O teach me thy statutes.

5 With my lips have I been telling : of all the judgments of thy mouth.

6 I have had as great delight in the way of thy testimonies : as in all manner of riches.

7 I will talk of thy commandments : and have respect unto thy ways.

8 My delight shall be in thy statutes : and I will not forget thy word.

Retribue servo tuo.

DO well unto thy servant : that I may live, and keep thy word.

2 Open thou mine eyes : that I may see the wondrous things of thy law.

3 I am a stranger upon earth : O hide not thy commandments from me.

4 My soul breaketh out for the very fervent desire : that it hath alway unto thy judgements.

5 Thou hast rebuked the proud : and cursed are they that do err from thy commandments.

6 O turn from me shame and rebuke : for I have kept thy testimonies.

7 Princes also did sit and speak against me : but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight : and my counsellers.

Adhæsit pavimento.

MY soul cleaveth to the dust : O quicken thou me according to thy word.

2 I have acknowledged my ways, and thou heardest me : O teach me thy statutes.

3 Make me to understand the way of thy commandments : and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness : comfort thou me according unto thy word.

5 Take from me the way of lying : and cause thou me to make much of thy law.

6 I have chosen the way of truth : and thy judgments have I laid before me.

7 I have stuck unto thy testimonies : O Lord, confound me not.

8 I will run the way of thy commandments : when thou hast set my heart at liberty.

MORNING PRAYER.

Legem pone.

TEACH me, O Lord, the way of thy statutes : and I shall keep it unto the end

2 Give me understanding, and I shall keep thy law : yea, I shall keep it with my whole heart.

3 Make

3 Make me to go in the path of thy commandments: for therein is my desire.

4 Incline my heart unto thy testimonies: and not to covetousness.

5 O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way.

6 O stablish thy word in thy servant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgements are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Et veniat super me.

LET thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy word.

2 So shall I make answer unto my blasphemers: for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgements.

4 So shall I alway keep thy law: yea, for ever and ever.

5 And I will walk at liberty: for I seek thy commandments.

6 I will speak of thy testimonies also, even before kings: and will not be ashamed.

7 And my delight shall be in thy commandments: which I have loved.

8 My hands also will I lift up unto thy commandments, which I have loved: and my study shall be in thy statutes.

Memor esto servi tui.

O Think upon thy servant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proud have had me exceedingly in derision: yet have not shrinked from thy law;

4 For I remembered thy everlasting judgments, O Lord, and received comfort.

5 I am horribly afraid: for ungodly that forsake thy law.

6 Thy statutes have been my songs: in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night season: and have kept thy law.

8 This I had: because I kept thy commandments.

Portio mea, Domine.

THOU art my portion, O Lord: I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy testimonies.

4 I made haste, and prolonged not the time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee: because of thy righteous judgements.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servant: according unto thy word.

2 O learn me true understanding and knowledge: for I have believed thy commandments.

3 Before I was troubled I went wrong: but now have I kept thy word.

4 Thou art good and gracious
teach me thy ſtatutes.
5 The proud have imagined a
againſt me : but I will keep
y commandments with my
hole heart.
6 Their heart is as fat as
awn : but my delight hath
en in thy law.
7 It is good for me that I have
en in trouble : that I may
arn thy ſtatutes.
8 The law of thy mouth is
arer unto me : than thouſands
gold and ſilver.

VENING PRAYER.

Manus tuæ fecerunt me.

THY hands have made me
and faſhioned me : O give
e underſtanding, that I may
rn thy commandments.
2 They that fear thee, will be
d when they ſee me : becauſe
ave put my truſt in thy words.
3 I know, O Lord, that thy
dgments are right : and that
ou of very faithfulneſs haſt
uſed me to be troubled.
4 O let thy merciful kindneſs
my comfort : according to thy
rd unto thy ſervant.
5 O let thy loving mercies come
to me, that I may live : for
y law is my delight.
6 Let the proud be confounded
they go wickedly about to
troy me : but I will be occu-
d in thy commandments.
7 Let ſuch as fear thee, and
ve known thy teſtimonies :
turned unto me.
8 O let my heart be ſound
thy ſtatutes : that I be not
amed.

Defecit anima mea.

MY ſoul hath longed for thy
ſalvation and I have a good
e becauſe of thy word.
Mine eyes long ſore for thy
rd : ſaying, O when wilt thou
nfort me?
3 For I am become like a bot-
tle in the ſmoke : yet do I not
forget thy ſtatutes.
4 How many are the days of
thy ſervant : when wilt thou be
avenged of them that perſecute
me?
5 The proud have digged pits
for me : which are not after thy
law.
6 All thy commandments are
true : they perſecute me falſely ;
O be thou my help.
7 They had almoſt made an
end of me upon earth : but I
forſook not thy commandments.
8 O quicken me after thy lov-
ing-kindneſs : So ſhall I keep
the teſtimonies of thy mouth.

In æternum, Domine.

O LORD, thy word : endur-
eth for ever in heaven.
2 Thy truth alſo remaineth
from one generation to another :
thou haſt laid the foundation of
the earth, and it abideth.
3 They continue this day ac-
cording to thy ordinance : for
all things ſerve thee.
4 If my delight had not been
in thy law : I ſhould have periſh-
ed in my trouble.
5 I will never forget thy com-
mandments : for with them thou
haſt quickened me.
6 I am thine, O ſave me ;
for I have ſought thy command-
ments.
7 The ungodly laid wait for
me, to deſtroy me : but I will
conſider thy teſtimonies.
8 I ſee that all thing are come
to an end : but thy command-
ment is exceeding broad.

Quomodo dilexi!

LORD, what love have I unto
thy law : all the day long is
my ſtudy in it.
2 Thou through thy com-
mandments haſt made me wiſer
than mine enemies : for they
are ever with me.
3 I have

3 I have more understanding than my teachers : for thy testimonies are my study.

4 I am wiser than the aged : because I keep thy commandments.

5 I have refrained my feet from every evil way : that I may keep thy word.

6 I have not shrunk from thy judgments : for thou teachest me.

7 O how sweet are thy words unto my throat : yea, sweeter than honey unto my mouth!

8 Through thy commandments I get understanding : therefore I hate all evil ways.

MORNING PRAYER.

Lucerna pedibus meis.

THY word is a lantern unto my feet : and a light unto my paths.

2 I have sworn, and am stedfastly purposed : to keep thy righteous judgments.

3 I am troubled above measure : quicken me, O Lord, according to thy word.

4 Let the free-will offerings of my mouth please thee, O Lord : and teach me thy judgments.

5 My soul is alway in my hand : yet do I not forget thy law.

6 The ungodly have laid a snare for me : but yet I swerved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever : and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy statutes alway : even unto the end.

Iniquos odio habui.

I HATE them that imagine evil things : but thy law do I love.

2 Thou art my defence and shield : and my trust is in thy word.

3 Away from me, ye wick I will keep the commandm of my God.

4 O stablish me accordin thy word, that I may live : let me not be disappointe my hope.

5 Hold thou me up, a shall be safe : yea, my del shall be ever in thy statutes.

6 Thou hast trodden d all them that depart from statutes : for they imagine deceit.

7 Thou puttest away all ungodly of the earth like dr therefore I love thy testimon

8 My flesh trembleth for of thee : and I am afraid of judgments.

Feci judicium.

I DEAL with the thing th lawful and right : O giv not over unto mine oppresso

2 Make thou thy servan cording unto thy loving me and teach me thy statutes.

3 Mine eyes are wasted a with looking for thy hea and for the word of thy teousness.

4 O deal with thy servan cording unto thy loving me and teach me thy statutes.

5 I am thy servant, O g me understanding : that I know thy testimonies.

6 It is time for thee, Lor lay to thine hand : for they destroyed thy law.

7 For I love thy comm ments : above gold and pre stone.

8 Therefore hold I straigl thy commandments : and all ways I utterly abhor.

Mirabilia.

THY testimonies are derful : therefore dot soul keep them.

2 When thy word goeth f it giveth light and understar unto the simple.

3 I op

3 I opened my mouth, and
ew in my breath : for my
light was in thy command-
ents.
4 O look thou upon me, and
merciful unto me ; as thou
eſt to do unto thoſe that love
y Name.
5 Order my ſteps in thy word :
d ſo ſhall no wickedneſs have
minion over me.
6 O deliver me from the
rongful dealings of men : and
ſhall I keep thy command-
ents.
7 Shew the light of thy coun-
nance upon thy ſervant : and
ach me thy ſtatutes.
8 Mine eyes guſh out with
ter : becauſe men keep not
y law.

Juſtus es, Domine.

) Ighteous art thou, O Lord :
and true is thy judgment.
2 The teſtimonies that thou
ſt commanded : are exceeding
hteous and true.
3 My zeal hath even conſum-
me : becauſe mine enemies
ve forgotten thy words.
4 Thy word is tried to the
ermoſt : and thy ſervant lov-
it.
5 I am ſmall, and of no re-
ation : yet do I not forget
commandments.
6 Thy righteouſneſs is an
erlaſting righteouſneſs : and
law is the truth.
7 Trouble and heavineſs have
en hold upon me : yet is my
ight in thy commandments.
8 The righteouſneſs of thy
timonies is everlaſting : O
nt me underſtanding, and I
ll live.

VENING PRAYER.

Clamavi in toto corde meo.

Call with my whole heart :
hear me, O Lord, I will keep
ſtatutes ;

2 Yea, even unto thee do I call : help me, and I ſhall keep thy teſtimonies.
3 Early in the morning do I cry unto thee : for in thy word is my truſt.
4 Mine eyes prevent the night watches : that I might be occupied in thy words.
5 Hear my voice, O Lord, according unto thy loving-kindneſs : quicken me according as thou art wont.
6 They draw nigh that of malice perſecute me : and are far from thy law.
7 Be thou nigh at hand, O Lord : for all thy commandments are true.
8 As concerning thy teſtimonies, I have known long ſince : that thou haſt grounded them for ever.

Vide humilitatem.

CONSIDER mine adverſity, and deliver me : for I do not forget thy law.
2 Avenge thou my cauſe, and deliver me : quicken me according to thy word.
3 Health is far from the ungodly : for they regard not thy ſtatutes.
4 Great is thy mercy, O Lord : quicken me as thou art wont.
5 Many there are that trouble me, and perſecute me : yet do I not ſwerve from thy teſtimonies.
6 It grieveth me when I ſee the tranſgreſſors : becauſe they keep not thy law.
7 Conſider, O Lord, how I love thy commandments : O quicken me according to thy loving-kindneſs.
8 Thy word is true from everlaſting : all the judgments of thy righteouſneſs endure for evermore.

Principes perfecuti sunt.

PRINCES have perfecuted me without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoils.

3 As for lies, I hate and abhor them: but thy law do I love.

4 Seven times a day do I praise thee: because of thy righteous judgments.

5 Great is the peace that they have, who love thy law: and they are not offended at it.

6 Lord, I have looked for thy saving health: and done after thy commandments.

7 My soul hath kept thy testimonies: and loved them exceedingly.

8 I have kept thy commandments and testimonies: for all my ways are before thee.

Appropinquet deprecatio.

LET my complaint come before thee, O Lord: give me understanding according to thy word.

2 Let my supplication come before thee: deliver me according to thy word.

3 My lips shall speak of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word: for all thy commandments are righteous.

5 Let thine hand help me: for I have chosen thy commandments.

6 I have longed for thy saving health, O Lord: and in thy law is my delight.

7 O let my soul live, and it shall praise thee: and thy judgements shall help me.

8 I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.

MORNING PRAYE

PSAL. 120. *Ad Dominum.*

WHEN I was in troul I called upon the Lor and he heard me.

2 Deliver my soul, O Lo from lying lips: and from a deceitful tongue.

3 What reward shall be giv or done unto thee, thou f tongue: even mighty and sh arrows, with hot burning coal

4 Woe is me, that I am c strained to dwell with Mesec and to have my habitation amc the tents of Kedar!

5 My soul hath long dwelt mong them: that are enem unto peace.

6 I labour for peace, but wh I speak unto them thereof: th make them ready to battle.

PSAL. 121. *Levavi oculos meo*

I WILL lift up mine eyes u the hills: from whence co eth my help.

2 My help cometh even fr the Lord: who hath made h ven and earth.

3 He will not suffer thy f to be moved: and he that ke eth thee will not sleep.

4 Behold, he that keep Israel: shall neither slumber sleep.

5 The Lord himself is t keeper: the Lord is thy defe upon thy right hand.

6 So that the sun shall burn thee by day: neither moon by night.

7 The Lord shall preserve t from all evil: yea, it is even that shall keep thy soul.

8 The Lord shall preserve going out, and thy coming from this time forth for ev more.

PSAL. 122. *Lætatus sum.*

I WAS glad when they said to me: We will go into house of the Lord.

2 Our feet shall stand in thy gates : O Jerusalem.

3 Jerusalem is built as a city : that is at unity in itself.

4 For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgment : even the seat of the house of David.

6 O pray for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy palaces.

8 For my brethren and companions sake : I will wish thee prosperity.

9 Yea, because of the house of the Lord our God : I will seek to do thee good.

PSAL. 123. *Ad te levavi oculos.*

UNTO thee lift I up mine eyes : O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy : and with the despitefulness of the proud.

PSAL. 124. *Nisi quia Dominus.*

IF the Lord himself had not been on our side, now may Israel say : if the Lord himself had not been on our side, when men rose up against us ;

2 They had swallowed us up quick : when they were so wrathfully displeased at us ;

3 Yea, the waters had drowned us : and the stream had gone over our soul.

4 The deep waters of the proud : had gone even over our soul.

5 But praised be the Lord : who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord : who hath made heaven and earth.

PSAL. 125. *Qui confidunt.*

THEY that put their trust in the Lord, shall be even as the mount Sion : which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem : even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.

4 Do well, O Lord : unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil-doers ; but peace shall be upon Israel.

EVENING PRAYER.

PSAL. 126. *In convertendo.*

WHEN the Lord turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with joy.

3 Then said they among the heathen : The Lord hath done great things for them.

4 Yea, the Lord hath done

great things for us already : whereof we rejoice.

5 Turn our captivity, O Lord : as the rivers in the south.

6 They that sow in tears : shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

PSAL. 127. *Nisi Dominus.*

EXCEPT the Lord build the house : their labour is but lost that build it.

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

PSAL. 128. *Beati omnes.*

BLESSED are all they that fear the Lord : and walk in his ways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine : upon the walls of thine house.

4 Thy children like the olive-branches : round about thy table.

5 Lo, thus shall the man be blessed : that feareth the Lord.

6 The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prospe all thy life long;

7 Yea, that thou shalt see children's children : and pe upon Israel.

PSAL. 129. *Sæpe expugnaver*

MANY a time have t fought against me fr my youth up : may Israel n say;

2 Yea, many a time h they vexed me from my yo up : but they have not preva against me.

3 The plowers plowed u my back : and made long f rows.

4 But the righteous Lo hath hewn the snares of the godly in pieces.

5 Let them be confoun and turned backward : as m as have evil will at Sion.

6 Let them be even as gras growing upon the ho tops : which withereth afor be plucked up;

7 Whereof the mower fil not his hand : neither he bindeth up the sheaves, bosom.

8 So that they who go by, not so much as, The Lord p per you : we wish you good l in the Name of the Lord.

PSAL. 130. *De profundis*

OUT of the deep have I ca unto thee, O Lord : L hear my voice.

2 O let thine ears consi well : the voice of my c plaint.

3 If thou, Lord, wilt be treme to mark what is d amiss : O Lord, who may a it?

4 For there is mercy w thee : therefore shalt thou feared.

5 I look for the Lord; soul doth wait for him : in word is my trust.

6 My soul fleeth unto the Lord: efore the morning watch, I say, efore the morning watch.

7 O Israel trust in the Lord; r with the Lord there is mer- y: and with him is plenteous edemption.

8 And he shall redeem Israel: om all his sins.

PSAL. 131. *Domine, non est.*

ORD, I am not high-minded: I have no proud looks.

2 I do not exercise myself in eat matters: which are too igh for me.

3 But I refrain my soul, and eep it low, like as a child that weaned from his mother: yea, y soul is even as a weaned ild.

4 O Israel, trust in the Lord: om this time forth for ever- ore.

IORNING PRAYER.

PSAL. 132. *Memento, Domine.*

ORD, remember David: and all his trouble:

2 How he sware unto the ord, and vowed a vow unto e Almighty God of Jacob;

3 I will not come within the berbernacle of mine house: nor imb up into my bed;

4 I will not suffer mine eyes to ep, nor mine eyelids to slum- r: neither the temples of my ad to take any rest;

5 Until I find out a place for e temble of the Lord: an ha- tation for the mighty God of cob.

6 Lo, we heard of the same Ephrata: and found it in the ood.

7 We will go into his taber- cle: and fall low on our knees fore his footstool.

8 Arise, O Lord, into thy rest- g place, thou and the ark of y strength.

9 Let thy priests be clothed with righteousness: and let thy saints sing with joyfulness.

10 For thy servant David's sake: turn not away the pre- sence of thine Anointed.

11 The Lord hath made a faithful oath unto David: and he shall not shrink from it;

12 Of the fruit of thy body: shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimo- nies that I shall learn them: their children also shall sit upon thy seat for ever.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase: and will satisfy her poor with bread.

17 I will deck her priests with health: and her saints shall re- joice and sing.

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine Anointed.

19 As for his enemies I shall clothe them with shame: but upon himself shall his crown flourish.

PSAL. 133. *Ecce, quam bonum!*

BEHOLD, how good and joy- ful a thing it is: for brethren to dwell together in unity!

2 It is like the precious oint- ment upon the head, that ran down unto the beard: even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promised his blessing: and life for ever- more.

PSAL. 134. *Ecce nunc.*

BEHOLD now, praise the Lord: all ye servants of the Lord;

2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God

3 Lift up your hands in the sanctuary: and praise the Lord.

4 The Lord that made heaven and earth: give thee blessing out of Sion.

PSAL. 135. *Laudate Nomen.*

O PRAISE the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord;

2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself: and Israel for his own possession.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth: in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh and all his servants.

10 He smote divers nations: and slew mighty kings;

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdoms of Canaan;

12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold: the work of men's hands.

16 They have mouths, and speak not: eyes have they, but they see not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, house of Aaron.

20 Praise the Lord, ye house of Levi: ye that fear the Lord praise the Lord.

21 Praised be the Lord out of Sion: who dwelleth at Jerusalem.

EVENING PRAYER

PSAL. 136. *Confitemini.*

O GIVE thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who only doeth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever

8 The sun to rule the day : for
is mercy endureth for ever ;
9 The moon and the stars to
overn the night : for his mercy
ndureth for ever.
10 Who smote Egypt with
heir first-born : for his mercy
ndureth for ever ;
11 And brought out Israel
om among them : for his mer-
y endureth for ever.
12 With a mighty hand and
retched out arm : for his mer-
y endureth for ever.
13 Who divided the Red sea
t two parts : for his mercy
ndureth for ever ;
14 And made Israel to go
rough the midst of it : for his
ercy endureth for ever.
15 But as for Pharaoh and
s host, he overthrew them in
e Red sea : for his mercy en-
reth for ever.
16 Who led his people through
e wilderness : for his mercy
ndureth for ever.
17 Who smote great kings : for
s mercy endureth for ever ;
18 Yea, and slew mighty kings:
r his mercy endureth for ever.
19 Sehon king of the Amo-
tes : for his mercy endureth
r ever ;
20 And Og the king of Basan :
r his mercy endureth for ever ;
21 And gave away their land
r an heritage : for his mercy
ndureth for ever ;
22 Even for an heritage unto
rael his servant : for his mercy
dureth for ever ;
23 Who remembered us when
e were in trouble : for his
ercy endureth for ever.
24 And hath delivered us
om our enemies : for his mer-
endureth for ever.
25 Who giveth food to all flesh:
r his mercy endureth for ever.
26 O give thanks unto the
od of heaven : for his mercy
dureth for ever.

27 O give thanks unto the Lord of lords : for his mercy endureth for ever.

PSAL. 137. *Super flumina.*

BY the waters of Babylon we sat down and wept : when we remembered thee, O Sion.

2 As for our harps, we hanged them up : upon the trees that are therein.

3 For they that led us away captive, required of us then a song, and melody in our heaviness : Sing us one of the songs of Sion.

4 How shall we sing the Lord's song : in a strange land ;

5 If I forget thee, O Jerusalem : let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee, as thou hast served us.

9 Blessed shall he be that taketh thy children : and throweth them against the stones.

PSAL. 138. *Confitebor tibi.*

I WILL give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth : for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardest me : and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord : for

they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the furiousness of thine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving-kindness toward me: yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

MORNING PRAYER.

PSAL. 139. *Domine, probasti.*

O LORD, thou hast searched me out, and known me: thou knowest my down-sitting, and mine up-rising; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy Spirit: or whither shall I go then from thy presence?

7 If I climb up to heaven, thou art there: if I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

10 If I say, Peradventure darkness shall cover me: shall my night be turne day.

11 Yea, the darkness is darkness with thee, but night is as clear as the day: darkness and light to thee both alike.

12 For my reins are thi thou hast covered me in my ther's womb.

13 I will give thanks t thee, for I am fearfully and w derfully made: marvellous thy works, and that my knoweth right well.

14 My bones are not hid f thee, though I be made sec ly, and fashioned beneath in earth.

15 Thine eyes did see my stance, yet being imperfect: in thy book were all my m bers written;

16 Which day by day v fashioned: when as yet th was none of them!

17 How dear are thy cour unto me, O God: how g is the sum of them!

18 If I tell them, they more in number than the sa When I wake up, I am pre with thee.

19 Wilt thou not slay wicked, O God: Depart fr me, ye blood-thirsty men;

20 For they speak unrigh only against thee: and th enemies take thy Name in vai

21 Do not I hate them, Lord, that hate thee: and not I grieved with those t rise up against thee?

22 Yea, I hate them ri fore: even as though they w mine enemies.

23 Try me, O God, and k the ground of my heart: pro me and examine my thoughts

24 Look well if there be a way of wickedness in me: a le

ead me in the way everlaſt-
ng.

PSAL. 140. *Eripe me, Domine.*

DELIVER me, O Lord, from the evil man : and preſerve me from the wicked man.

2 Who imagine miſchief in their hearts : and ſtir up ſtrife all the day long.

3 They have ſharpened their tongues like a ſerpent : adder's poiſon is under their lips.

4 Keep me, O Lord, from the hands of the ungodly : preſerve me from the wicked men, who are purpoſed to overthrow my goings.

5 The proud have laid a ſnare for me, and ſpread a net abroad with cords : yea, and ſet traps in my way.

6 I ſaid unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.

7 O Lord God, thou ſtrength of my health : thou haſt covered my head in the day of battle.

8 Let not the ungodly have his deſire, O Lord : let not his miſchievous imagination proſper, leſt they be too proud.

9 Let the miſchief of their own lips fall upon the head of them : that compaſs me about.

10 Let hot burning coals fall upon them ; let them be caſt into the fire, and into the pit, that they never riſe up again.

11 A man full of words ſhall not proſper upon the earth : evil ſhall hunt the wicked perſon to overthrow him.

12 Sure I am, that the Lord will avenge the poor : and maintain the cauſe of the helpleſs.

13 The righteous alſo ſhall give thanks unto thy Name : and the juſt ſhall continue in thy ſight.

PSAL. 141. *Domine, clamavi.*

LORD, I call upon thee, haſte thee unto me : and conſider my voice, when I cry unto thee.

2 Let my prayer be ſet forth in thy ſight as the incenſe : and let the lifting up of my hands be an evening ſacrifice.

3 Set a watch, O Lord, before my mouth : and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works with the men that work wickedneſs, leſt I eat of ſuch things as pleaſe them.

5 Let the righteous rather ſmite me friendly : and reprove me.

6 But let not their precious balms break my head : yea, I will pray yet againſt their wickedneſs.

7 Let their judges be overthrown in ſtony places : that they may hear my words, for they are ſweet.

8 Our bones lie ſcattered before the pit : like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God : in thee is my truſt, O caſt not out my ſoul.

10 Keep me from the ſnare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever eſcape them.

EVENING PRAYER.

PSAL. 142. *Voce mea ad Dominum.*

I CRIED unto the Lord with my voice : yea, even unto the Lord did I make my ſupplication.

2 I poured out my complaints before him : and ſhewed him of my trouble.

3 When my ſpirit was in heavineſs thou knoweſt my path : in the way wherein I walked have they privily laid a ſnare for me.

4 I looked alſo upon my right hand : and ſaw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my ſoul.

6 I cried unto thee, O Lord, and ſaid : Thou art my hope and my portion in the land of the living.

7 Conſider my complaint : for I am brought very low.

8 O deliver me from my perſecutors : for they are too ſtrong for me.

9 Bring my ſoul out of priſon, that I may give thanks unto thy Name : which thing if thou wilt grant me, then ſhall the righteous reſort unto my company.

PSAL. 143. *Domine, exaudi.*

HEAR my prayer, O Lord, and conſider my deſire : hearken unto me for thy truth and righteouſneſs ſake ;

2 And enter not into judgement with thy ſervant : for in thy ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul; he hath ſmitten my life down to the ground : he hath laid me in the darkneſs, as the men that have been long dead.

4 Therefore is my ſpirit vexed within me : and my heart within me is deſolate.

5 Yet do I remember the time paſt ; I muſe upon all thy works : yea, I exerciſe myſelf in the works of thy hands.

6 I ſtretch forth my hands unto thee : my ſoul gaſpeth unto thee as a thirſty land.

7 Hear me, O Lord, and ſoon, for my ſpirit waxeth fa hide not thy face from me, l be like unto them that go d into the pit.

8 O let me hear thy lov kindneſs betimes in the m ing ; for in thee is my tru ſhew thou me the way th ſhould walk in ; for I lift up ſoul unto thee.

9 Deliver me, O Lord, f mine enemies : for I flee u thee to hide me.

10 Teach me to do the t that pleaſeth thee ; for thou my God : let thy loving Sp lead me forth into the lanc righteouſneſs.

11 Quicken me, O Lord, thy Name's ſake : and for righteouſneſs ſake bring my out of trouble.

12 And of thy goodneſs mine enemies : and deſtroy them that vex my ſoul ; fo am thy ſervant.

MORNING PRAYE

PSAL. 144. *Benedictus Domin*

BLESSED be the Lord ſtrength : who teacheth hands to war, and my finger fight ;

2 My hope and my fortre my caſtle and deliverer ; defender in whom I truſt : w ſubdueth my people that i der me.

3 Lord, what is man, t thou haſt ſuch reſpect unto hi or the ſon of man, that thou regardeſt him ?

4 Man is like a thing nought : his time paſſeth aw like a ſhadow.

5 Bow thy heavens, O Lord, a come down : touch the mou tains, and they ſhall ſmoke.

6 Caſt forth thy lightning, a tear them : ſhoot out thine rows, and conſume them.

7 Se

7 Send down thine hand rom above : deliver me, and ake me out of the great wa- ers, from the hand of ſtrange hildren ;

8 Whoſe mouth talketh of anity : and their right hand is right hand of wickedneſs.

9 I will ſing a new ſong unto hee, O God : and ſing praiſes un- o thee upon a ten-ſtringed lute.

10 Thou haſt given victory nto kings : and haſt delivered avid thy ſervant from the peril f the ſword.

11 Save me, and deliver me om the hand of ſtrange chil- ren : whoſe mouth talketh of anity, and their right hand is a ght hand of iniquity.

12 That our ſons may grow up the young plants : and that ir daughters may be as the po- hed corners of the temple.

13 That our garners may be ll and plenteous with all man- r of ſtore : that our ſheep ay bring forth thouſands and n thouſands in our ſtreets.

14 That our oxen may be ong to labour, that there be decay : no leading into cap- vity, and no complaining in r ſtreets.

15 Happy are the people that e in ſuch a caſe : yea, bleſſed e the people who have the ord for their God.

PSAL. 145. *Exaltabo te, Deus.*

I WILL magnify thee, O God, my King : and I will praiſe y Name for ever and ever.

2 Every day will I give thanks to thee : and praiſe thy Name ever and ever.

3 Great is the Lord, and mar- ellous, worthy to be praiſed : ere is no end of his greatneſs.

4 One generation ſhall praiſe y works unto another ; and clare thy power.

5 As for me, I will be talking of thy worſhip : thy glory, thy praiſe, and wondrous works;

6 So that men ſhall ſpeak of the might of thy marvellous acts : and I will alſo tell of thy greatneſs.

7 The memorial of thine abundant kindneſs ſhall be ſhew- ed : and men ſhall ſing of thy righteouſneſs.

8 The Lord is gracious, and merciful : long-ſuffering, and of great goodneſs.

9 The Lord is loving unto every man : and his mercy is over all his works.

10 All thy works praiſe thee, O Lord : and thy ſaints give thanks unto thee.

11 They ſhew the glory of thy kingdom : and talk of thy power ;

12 That thy power, thy glo- ry, and mightineſs of thy king- dom : might be known unto men.

13 Thy kingdom is an ever- laſting kingdom : and thy do- minion endureth throughout all ages.

14 The Lord upholdeth all ſuch as fall : and lifteth up all thoſe that are down.

15 The eyes of all wait upon thee, O Lord : and thou giveſt them their meat in due ſea- ſon.

16 Thou openeſt thine hand : and filleſt all things living with plenteouſneſs.

17 The Lord is righteous in all his ways : and holy in all his works

18 The Lord is nigh unto all them that call upon him : yea, all ſuch as call upon him faith- fully.

19 He will fulfil the deſire of them that fear him : he alſo will hear their cry, and will help them.

3 When my spirit was in heavinesse thou knewest my path : in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand : and saw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my soul.

6 I cried unto thee, O Lord, and said : Thou art my hope and my portion in the land of the living.

7 Consider my complaint : for I am brought very low.

8 O deliver me from my persecutors : for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name : which thing if thou wilt grant me, then shall the righteous resort unto my company.

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2 And enter not into judgement with thy servant : for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground : he hath laid me in the darknesse, as the men that have been long dead.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet do I remember the time past ; I muse upon all thy works : yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and soon, for my spirit waxeth fa hide not thy face from me, I be like unto them that go d into the pit.

8 O let me hear thy lov kindnesse betimes in the m ing ; for in thee is my tru shew thou me the way th should walk in ; for I lift up soul unto thee.

9 Deliver me, O Lord, f mine enemies : for I flee u thee to hide me.

10 Teach me to do the t that pleaseth thee ; for thou my God : let thy loving Sp lead me forth into the land righteousnesse.

11 Quicken me, O Lord, thy Name's sake : and for righteousnesse sake bring my out of trouble.

12 And of thy goodnesse mine enemies : and destroy them that vex my soul ; f am thy servant.

MORNING PRAYE

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BLESSED be the Lord strength : who teacheth hands to war, and my finger fight ;

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6 Cast forth thy lightning, a tear them : shoot out thine rows, and consume them.

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7 Send down thine hand rom above : deliver me, and ake me out of the great wa- ers, from the hand of ſtrange hildren ;

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10 Thou haſt given victory nto kings : and haſt delivered avid thy ſervant from the peril f the ſword.

11 Save me, and deliver me om the hand of ſtrange chil- ren : whoſe mouth talketh of anity, and their right hand is a ght hand of iniquity.

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14 That our oxen may be ong to labour, that there be decay : no leading into cap- ity, and no complaining in r ſtreets.

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4 One generation ſhall praiſe y works unto another ; and clare thy power.

5 As for me, I will be talking of thy worſhip : thy glory, thy praiſe, and wondrous works;

6 So that men ſhall ſpeak of the might of thy marvellous acts : and I will alſo tell of thy greatneſs.

7 The memorial of thine abundant kindneſs ſhall be ſhewed : and men ſhall ſing of thy righteouſneſs.

8 The Lord is gracious, and merciful : long-ſuffering, and of great goodneſs.

9 The Lord is loving unto every man : and his mercy is over all his works.

10 All thy works praiſe thee, O Lord : and thy ſaints give thanks unto thee.

11 They ſhew the glory of thy kingdom : and talk of thy power ;

12 That thy power, thy glory, and mightineſs of thy kingdom : might be known unto men.

13 Thy kingdom is an everlaſting kingdom : and thy dominion endureth throughout all ages.

14 The Lord upholdeth all ſuch as fall : and lifteth up all thoſe that are down.

15 The eyes of all wait upon thee, O Lord : and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand : and filleſt all things living with plenteouſneſs.

17 The Lord is righteous in all his ways : and holy in all his works

18 The Lord is nigh unto all them that call upon him : yea, all ſuch as call upon him faithfully.

19 He will fulfil the deſire of them that fear him : he alſo will hear their cry, and will help them.

20 The Lord preſerveth all them that love him : but ſcattereth abroad all the ungodly

21 My mouth ſhall ſpeak the praiſe of the Lord : and let all fleſh give thanks unto his holy Name for ever and ever.

PSAL. 146. *Lauda, anima mea.*

PRAISE the Lord, O my ſoul; while I live will I praiſe the Lord : yea, as long as I have any being, I will ſing praiſes unto my God.

2 O put not your truſt in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth, he ſhall turn again to his earth : and then all his thoughts periſh.

4 Bleſſed is he that hath the God of Jacob for his help : and whoſe hope is in the Lord his God.

5 Who made heaven and earth, the ſea and all that therein is : who keepeth his promiſe for ever ;

6 Who helpeth them to right that ſuffer wrong : who feedeth the hungry.

7 The Lord looſeth men out of priſon : the Lord giveth ſight to the blind.

8 The Lord helpeth them that are fallen : the Lord careth for the righteous.

9 The Lord careth for the ſtranger : he defendeth the fatherleſs and the widow : as for the way of the ungodly, he turneth it upſide down.

10 The Lord thy God, O Sion, ſhall be king for evermore : and throughout all generations.

EVENING PRAYER.

PSAL. 147. *Laudate Dominum.*

O PRAISE the Lord ; for it is a good thing to ſing praiſes unto our God : yea, a joyful and pleaſant thing it is to thankful.

2 The Lord doth build Jeruſalem : and gather togeth the out-caſts of Iſrael.

3 He healeth thoſe that broken in heart : and give medicine to heal their ſickneſs

4 He telleth the number of t ſtars : and calleth them by their names.

5 Great is our Lord, and gr is his power : yea, and his w dom is infinite.

6 The Lord ſetteth up t meek : and bringeth the ungo down to the ground

7 O ſing unto the Lord w thankſgiving : ſing praiſes up the harp unto our God ;

8 Who covereth the heav with clouds, and prepareth r for the earth : and maketh t graſs to grow upon the mou tains, and herb for the uſe men ;

9 Who giveth fodder unto t cattle : and feedeth the you ravens that call upon him.

10 He hath no pleaſure in t ſtrength of an horſe : neith delighteth he in any man's leg

11 But the Lord's delight in them that fear him : and their truſt in his mercy.

12 Praiſe the Lord, O Jeru lem : praiſe thy God, O Sion ;

13 For he hath made faſt t bars of thy gates : and hath bl ed thy children within thee.

14 He maketh peace in t borders : and filleth thee w the flour of of wheat.

15 He ſendeth forth his co mandment upon earth : and word runneth very ſwiftly.

16 He giveth ſnow like wo and ſcattereth the hoar-fr like aſhes.

17 He caſteth forth his like morſels : who is able abide his froſt ?

18 He ſendeth out his word, nd melteth them : he bloweth vith his wind, and the waters low.

19 He ſheweth his word unto acob : his ſtatutes and ordi- nances unto Iſrael.

20 He hath not dealt ſo with ny nation : neither have the eathen knowledge of his laws.

PSAL. 148. *Laudate Dominum.*

O Praiſe the Lord of heaven : praiſe him in the height.

2 Praiſe him, all ye angels of is : praiſe him, all his hoſt.

3 Praiſe him, ſun and moon : raiſe him, all ye ſtars and light.

4 Praiſe him, all ye heavens : nd ye waters that are above the eavens.

5 Let them praiſe the Name f the Lord : for he ſpake the ord, and they were made; e commanded, and they were reated.

6 He hath made them faſt or ever and ever : he hath given hem a law which ſhall not be roken.

7 Praiſe the Lord upon earth : e dragons, and all deeps;

8 Fire and hail, ſnow and apours : wind and ſtorm, ful- lling his word;

9 Mountains and all hills : uitful trees and all cedars;

10 Beaſts and all cattle : worms nd feathered fowls;

11 Kings of the earth and all eople : princes and all judges f the world;

12 Young men and maidens, ld men and children, praiſe e Name of the Lord : for his ame only is excellent, and his raiſe above heaven and earth.

13 He ſhall exalt the horn of is people; all his ſaints ſhall raiſe him : even the children of Iſrael, even the people that ſerveth him.

PSAL. 149. *Cantate Domino.*

O Sing unto the Lord a new ſong : let the congregation of Saints praiſe him.

2 Let Iſrael rejoice in him that made him : and let the children of Sion be joyful in their King.

3 Let them praiſe his Name in the dance : let them ſing praiſes unto him with tabret and harp.

4 For the Lord hath pleaſure in his people : and helpeth the meek-hearted.

5 Let the ſaints be joyful with glory : let them rejoice in their beds.

6 Let the praiſes of God be in their mouth : and a two- edged ſword in their hands;

7 To be avenged of the hea- then : and to rebuke the people;

8 To bind their kings in chains : and their nobles with links of iron.

9 That they may be avenged of them, as it is written : Such honour have all his ſaints.

PSAL. 150. *Laudate Dominum.*

O Praiſe God in his holineſs : praiſe him in the firmament of his power.

2 Praiſe him in his noble acts : praiſe him according to his ex- cellent greatneſs.

3 Praiſe him in the ſound of the trumpet : praiſe him upon the lute and harp.

4 Praiſe him in the cymbals and dances : praiſe him upon the ſtrings and pipe.

5 Praiſe him upon the well- tuned cymbals : praiſe him upon the loud cymbals.

6 Let every thing that hath breath : praiſe the Lord.

The End of the Pſalms.

FORMS

¶ *The Morning and Evening Service to be used daily at Sea, shall the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers are to be also used in his Majesty's Navy every day.*

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lord King *GEORGE* and his kingdoms, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our island may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies to praise and glorify thy holy Name, through Jesus Christ our Lord. *Amen.*

The Collect.

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Prayers to be used in Storms at Sea.

O MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, a who stillest the rage thereof; V thy creatures, but miserable s ners, do in this our great distr cry unto thee for help: Sa Lord, or else we perish. We c fess, when we have been sa and seen all things quiet abo us, we have forgot thee our G and refused to hearken to the f voice of thy word, and to ob thy commandments: But n we see how terrible thou art in thy works of wonder; the gr God to be feared above all; A therefore we adore thy Divi Majesty, acknowledging t power, and imploring thy goo ness. Help, Lord, and save for thy mercies sake in Je Christ thy Son our Lord. *Am*

¶ *Or this.*

O MOST glorious and gracio Lord God, who dwellest heaven, but beholdest all thin below; Look down, we beseec thee, and hear us, calling out the depth of misery, and out the jaws of this death, which ready now to swallow us u Save, Lord, or else we perish. T living, the living, shall praise th O send thy word of command rebuke the raging winds and t roaring sea; that we being d livered from this distress, m live to serve thee, and to glori thy Name all the days of our li Hear, Lord, and save us, for t infinite merits of our bless Saviour thy Son our Lord Je Christ. *Amen.*

The Prayer to be said before a Fi at Sea against an Enemy.

O MOST powerful and g rious Lord God, the Lo of hosts, that rulest and co mandest all things; Thou t test in the throne judging righ

a

nd therefore we make our addreſs to thy Divine Majeſty in his our neceſſity; that thou vouldeſt take the cauſe into hine own hand, and judge beween us and our enemies. Stir p thy ſtrength, O Lord, and ome and help us; for thou iveſt not alway the battle to he ſtrong, but canſt ſave by nany or by few. O let not our ns now cry againſt us for venеance; but hear us thy poor rvants begging mercy, and nploring thy help, and that ou wouldeſt be a defence unto s againſt the face of the enemy: Make it appear that thou art ur Saviour and mighty Deliverer, through Jeſus Chriſt our ord. *Amen.*

hort Prayers for ſingle Perſons, that cannot meet to join in Prayer with others, by reaſon of the Fight or Storm.

General Prayers.

ORD, be merciful to us ſin- ners, and ſave us for thy ercies ſake.

Thou art the great God, that ſt made and ruleſt all things: deliver us for thy Name's ſake.

Thou art the great God to be ared above all: O ſave us, that e may praiſe thee.

'pecial Prayers with reſpect to the Enemy.

THOU, O Lord, art juſt and powerful: O defend our ife againſt the face of the emy.

O God, thou art a ſtrong ver of defence to all that flee to thee; O ſave us from the lence of the enemy.

O Lord of hoſts, fight for us; t we may glorify thee.

O ſuffer us not to ſink under weight of our ſins, or the lence of the enemy.

O Lord, ariſe, help us, and liver us for thy Name's ſake.

Short Prayers in reſpect of a Storm.

THOU, O Lord, that ſtilleſt the raging of the ſea; hear, hear us, and ſave us, that we periſh not.

O bleſſed Saviour, that didſt ſave thy diſciples ready to periſh in a ſtorm; hear us, and ſave us, we beſeech thee.

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Chriſt, hear us.

God the Father, God the Son, God the Holy Ghoſt, have mercy upon us, ſave us now and evermore. Amen.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

¶ *When there ſhall be imminent Danger, as many as can be ſpared from neceſſary Service in the ſhip, ſhall be called together, and make an humble Confeſſion of their ſins to God: In which every one ought ſeriouſly to reflect upon thoſe particular ſins, of which his conſcience ſhall accuſe him; ſaying as followeth;*

The Confeſſion.

ALMIGHTY God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men: We acknowledge and bewail our manifold ſins and wickedneſſes, which we from time to time moſt grievouſly have committed, By thought, word

word and deed, against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And be heartily sorry for these our misdoings; The remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest, if there be any in the Ship, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them, which with a hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

Thanksgiving after a Storm.

Jubilate Deo. PSAL. 66.

O BE joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

Confitemini Domino. PSAL. 107.

O GIVE thanks unto the Lord, for he is gracious: and his mercy endureth for ever, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

Collects of Thanksgiving.

O MOST blessed and glorio Lord God, who art of i finite goodness and mercy. V thy poor creatures, whom th hast made and preserved, hol ing our souls in life, and no rescuing us out of the jaws death, humbly present ourselv again before thy Divine Maj ty, to offer a sacrifice of pra and thanksgiving, for that th heardest us, when we called our trouble, and didst not c out our prayer, which we h made before thee in our gr distress: even when we gave for lost, our ship, our goo our lives, then didst thou m cifully look upon us, and wo derfully command a deliv ance; for which we, now bei in safety, do give all praise a glory to thy holy Name, throu Jesus Christ our Lord. *Amen.*

¶ *Or this:*

O MOST mighty and gracic good God, thy mercy over all thy works, but in sp cial manner hath been extend toward us, whom thou h so powerfully and wonderfu defended. Thou hast shewed terrible things, and wonders the deep, that we might l how powerful and gracious God thou art; how able a ready to help them that trust thee. Thou hast shewed us h both winds and seas obey t command; that we may lea even from them, hereafter obey thy voice, and to do t will. We therefore bless a glorify thy Name for this t mercy in saving us, when were ready to perish. And beseech thee make us as tr sensible now of thy mercy, we were then of the dange And give us hearts always r dy to express our thankfulne

t only by words, but alſo by
r lives, in being more obedi-
t to thy holy commandments.
ntinue, we beſeech thee, this
goodneſs to us; that we,
om thou haſt ſaved, may ſerve
e in holineſs and righteouſneſs
the days of our life, through
us Chriſt our Lord and Savi-
r. *Amen.*

Hymn of Praiſe and Thankſgiving after a dangerous Tempeſt.

COME, let us give thanks unto the Lord, for he is cious: and his mercy endu-h for ever.

Great is the Lord, and greatly be praiſed; let the redeemed he Lord ſay ſo: whom he h delivered from the merci-rage of the ſea.

The Lord is gracious and full compaſſion: ſlow to anger, l of great mercy.

He hath not dealt with us ording to our ſins: neither ardeth us according to our quities.

But as the heaven is high ve the earth: ſo great hath n his mercy towards us.

We found trouble and heavi-s: we were even at death's r.

The waters of the ſea had l-nigh covered us: the proud ers had well-nigh gone over ſoul.

The ſea roared: and the ſtor-wind lifted up the waves reof.

We were carried up as it were heaven, and then down in into the deep: our ſoul ted within us, becauſe of ible;

Then cried we unto thee, O rd: and thou didſt deliver ut of our diſtreſs.

leſſed be thy Name, who t not deſpiſe the prayer of thy ſervants: but didſt hear our cry, and haſt ſaved us.

Thou didſt ſend forth thy commandment: and the windy ſtorm ceaſed, and was turned into a calm.

O let us therefore praiſe the Lord for his goodneſs: and declare his wonders that he hath done, and ſtill doeth for the children of men!

Praiſed be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh ſalvation: God is the Lord by whom we have eſcaped death.

Thou, Lord, haſt made us glad through the operation of thy hands: and we will triumph in thy praiſe.

Bleſſed be the Lord God: even the Lord God, who only doeth wondrous things;

And bleſſed be the Name of his Majeſty for ever: and let every one of us ſay, Amen, Amen.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

2 *Cor.* 13. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

After Victory or Deliverance from an Enemy.

¶ *A Pſalm or Hymn of Praiſe and Thankſgiving after Victory.*

IF the Lord had not been on our ſide, now may we ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;

They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

Yea, the waters had drowned us, and the ſtream had gone over

over our soul: the deep waters of the proud had gone over our soul.

But praised be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty salvation for us.

We got not this by our own sword, neither was it our own arm that saved us: but thy right hand and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord: who hath made heaven and earth.

Blessed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *After this Hymn may be sung the*

Te Deum.

¶ *Then this Collect.*

O ALMIGHTY God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand; we bless and magnify thy power and glorious Name for this happy Victory, the whole glory whereof do ascribe to thee, who art only giver of Victory. And, beseech thee, give us grace improve this great mercy to glory, the advancement of Gospel, the honour of our So reign, and as much as in lieth to the good of all m kind. And we beseech tl give us such a sense of this gi mercy, as may engage us tc true thankfulness, such as n appear in our lives, by an ht ble, holy, and obedient walk before thee all our days, thro Jesus Christ our Lord; to wh with thee and the Holy Spi as for all thy mercies, so in p ticular for this Victory and l liverance, be all glory and l nour, world without end. *An*

2 Cor. 13. 14.

THE grace of our Lord Je Christ, and the love of G and the fellowship of the H Ghost, be with us all evermo *Amen.*

At the Burial of their De at Sea.

¶ *The Office in the Common Pray Book may be used; only instead these Words* [We therefe commit his Body to the grou earth to earth, *&c.*] *say,*

WE therefore commit l Body to the Deep, to turned into corruption, looki for the resurrection of the Bo (when the Sea shall give up h dead) and the life of the wor to come, through our Lord J fus Christ; who at his comi shall change our vile body, th it may be like his glorious bod according to the mighty wor ing, whereby he is able to su due all things to himself.

A FOR

FORM OF PRAYER WITH THANKSGIVING,

TO BE USED YEARLY UPON THE FIFTH DAY OF NOVEMBER,

R THE HAPPY DELIVERANCE OF KING JAMES THE FIRST, AND THE THREE ESTATES OF ENGLAND,

From the moſt traiterous and bloody intended Maſſacre by Gunpowder:

AND ALSO FOR THE

PPY ARRIVAL OF HIS MAJESTY KING WILLIAM ON THIS DAY, FOR THE DELIVERANCE OF OUR CHURCH AND NATION.

The Miniſter of every Pariſh ſhall give warning to his Pariſhioners publickly in the Church at Morning Prayer, the Sunday before, for the due Obſervation of the ſaid Day. And after Morning Prayer, or Preaching upon the ſaid Fifth Day of November, *ſhall read publickly, diſtinctly, and plainly, the* Act of Parliament, *made in the third year of King* James *the Firſt, for the Obſervation of it.*

The Service ſhall be the ſame with the uſual Office for Holy-days in all things; except where it is hereafter otherwiſe appointed.

If this Day ſhall happen to be Sunday, only the Collect proper for that Sunday ſhall be added to this Office in its place.

Morning Prayer ſhall begin with theſe Sentences.

HE Lord is full of compaſſion, and mercy: longſuffering and of great goodneſs. *alm* 103. 8.

He will not alway be chiding: ither keepeth he his anger for er. *ver.* 9.

He hath not dealt with us after r ſins: nor rewarded us acrding to our wickedneſſes. . 10,

Inſtead of Venite exultemus, *ſhall this Hymn following be uſed, one Verſe by the Prieſt, and another by the Clerk and People.*

O GIVE thanks unto the Lord, for he is gracious: and mercy endureth for ever. *alm* 107. 1.

Let them give thanks, whom the rd hath redeemed: and deliver- from the hand of the enemy. r. 2.

Many a time have they fought ainſt me from my youth up: ay Iſrael now ſay. *Pſalm* 129. 1.

Yea, many a time have they ed me from my youth up: but y have not prevailed againſt me. r. 2.

They have privily laid their net to deſtroy me without a cauſe: yea, even without a cauſe have they made a pit for my ſoul. *Pſalm* 35. 7.

They have laid a net for my feet, and preſſed down my ſoul: they have digged a pit before me, and are fallen into the midſt of it themſelves. Pſalm 57. 7.

Great is our Lord, and great is his power: yea, and his wiſdom is infinite. *Pſalm* 147. 5.

The Lord ſetteth up the meek: and bringeth the ungodly down to the ground. ver. 6.

Let thy hand be upon the man of thy right hand: and upon the ſon of man whom thou madeſt ſo ſtrong for thine own ſelf. *Pſalm* 80. 17.

And ſo will not we go back from thee: O let us live, and we ſhall call upon thy Name ver. 18.

Glory be to the Father, *&c.*

As it was in the beginning, &c.

¶ *Proper Pſalms.* 64, 124, 125.

¶ *Proper Leſſons.*

The firſt, 2 Sam. 22.

Te Deum.

The ſecond, Acts 23.

Jubilate.

¶ *In*

¶ *In the Suffrages after the Creed, these shall be inserted and used for the King.*

Priest. O Lord, save the King;
People. Who putteth his trust in thee.
Priest. Send him help from thy holy place.
People And evermore mightily defend him.
Priest. Let his enemies have no advantage against him.
People. Let not the wicked approach to hurt him.

¶ *Instead of the first Collect at Morning Prayer, shall these two be used.*

ALMIGHTY God, who hast in all ages shewed thy Power and Mercy, in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States professing thy holy and eternal truth, from the wicked Conspiracies, and malicious Practices of all the enemies thereof: We yield thee our unfeigned thanks and praise, for the wonderful and mighty Deliverance of our gracious Sovereign King *James* the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of *England*, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural Conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us: And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory, in all Churches of the saints, from generation to generation, through Jesus Christ our Lord. *Amen.*

ACCEPT also, most gra
God, of our unfei
thanks for filling our h
again with joy and glad
after the time that thou
afflicted us, and putting a
song into our mouths, by b
ing His Majesty King *Wil*
upon this day, for the Del
ance of our Church and
tion from Popish Tyranny
arbitrary Power. We adore
wisdom and Justice of thy
vidence, which so timely i
posed in our extreme da
and disappointed all the de
of our enemies. We bes
thee, give us such a lively
lasting sense of what thou
then, and hast since that
done for us, that we may
grow secure and careless in
obedience, by presuming
thy great and undeserved g
ness; but that it may lead u
repentance and move us to
the more diligent and zea
in all the duties of our Relig
which thou hast in a ma
lous manner preserved to
Let truth and justice, broth
kindness and charity, devo
and piety, concord and u
with all other virtues, so flou
among us, that they may
the stability of our times,
make this Church a prais
the earth. All which we h
bly beg for the sake of our b
ed Lord and Saviour. *Amen*

¶ *In the end of the Litany (u
shall always this day be u
after the Collect* [We hum
beseech thee, O Father,
*shall this be said which
followeth.*

ALMIGHTY God and
verily Father, who of thy
cious Providence, and te
mercy towards us, didst pre
the malice and imagination
our enemies, by discovering

nfounding their horrible and
cked Enterprize, plotted and
ended this day to have been
cuted against the King, and
whole State of *England*, for
subversion of the Govern-
nt and Religion established
long us; and didst likewise
n this day wonderfully con-
st thy servant King *William*,
l bring him safely into *Eng-*
d, to preserve us from the
empts of our enemies to be-
ve us of our Religion and
ws: We most humbly praise
l magnify thy most glorious
me, for thy unspeakable
dness towards us, expressed
both these Acts of thy mercy.
e confess it has been of thy
rcy alone, that we are not
sumed: For our sins have
ed to heaven against us; and
iniquities justly called for
geance upon us. But thou
t not dealt with us after our
, nor rewarded us after our
quities; nor given us over,
we deserved, to be a prey to
enemies; but hast in mercy
livered us from their malice,
preserved us from death
destruction. Let the con-
ration of this thy repeated
dness, O Lord, work in us
e repentance, that iniquity
y not be our ruin. And in-
se in us more and more a
ly faith and love, fruitful in
holy obedience; that thou
vest still continue thy favour,
h the light of thy Gospel,
us and our posterity for ever-
re; and that for thy dear
's sake, Jesus Christ our only
diator and Advocate. *Amen.*

Instead of the Prayer [In time of
War and Tumults] *shall be used*
is Prayer following.

LORD, who didst this day
discover the snares of death
were laid for us, and didst
wonderfully deliver us from the
same; be thou still our mighty
Protector, and scatter our ene-
mies that delight in blood: In-
fatuate and defeat their coun-
sels, abate their pride, assuage
their malice, and confound their
devices. Strengthen the hands
of our gracious Sovereign King
GEORGE, and all that are put
in Authority under him, with
judgment and justice to cut off
all such workers of iniquity,
as turn Religion into Rebellion,
and Faith into Faction; that
they may never prevail against
us, or triumph in the ruin of
thy Church among us: but that
our gracious Sovereign, and his
Realms being preserved in thy
true Religion, and by thy mer-
ciful goodness protected in the
same, we may all duly serve
thee, and give thee thanks in
thy holy congregation, through
Jesus Christ our Lord. *Amen.*

¶ *In the Communion Service, in-*
stead of the Collect for the Day,
shall this which followeth be
used.

ETERNAL God, and our most
mighty Protector, we thy
unworthy servants do humbly
present ourselves before thy
Majesty, acknowledging thy
power, wisdom, and goodness,
in preserving the king and the
three Estates of the Realm of
England assembled in Parlia-
ment, from the Destruction this
day intended against them.
Make us, we beseech thee, truly
thankful for this, and for all
other thy great mercies towards
us; particularly for making this
Day again memorable, by a
fresh instance of thy loving-
kindness towards us. We bless
thee for giving His late Majesty
King *William* a safe Arrival here,
and for making all Opposition
fall before him, till he became

our

our King and Governor. We beseech thee to protect and defend our Sovereign King *GEORGE*, and all the Royal Family, from all Treasons and Conspiracies; preserve him in thy Faith, Fear, and Love; prosper his Reign with long happiness here on earth, and crown him with everlasting glory hereafter, through Jesus Christ our only Saviour and Redeemer. *Amen.*

The Epistle. Rom. 13 1.

LET every soul be subject unto the higher powers. For there is no power but of God; the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also; for they are God's Ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. St. Luke 9 51.

AND it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face; and they went and entered into a village of Samaritans, to make ready him: And they did not rece him, because his face was though he would go to Jer lem. And when his disci James and John saw this, t said, Lord, wilt thou that we co mand fire to come down fr heaven, and consume them, e as Elias did? But he turned rebuked them, and said, know not what manner of sp ye are of: For the Son of n is not come to destroy m lives, but to save them. A they went to another village.

¶ *After the Creed, if there be Sermon, shall be read one of the Homilies against Rebellion.*

¶ *This Sentence is to be read the Offertory.*

WHATSOEVER ye wo that men should do to y do ye even so to them; for t is the law and the prophets, *Matth.* vii 12.

¶ *After the Prayer for the Chu Militant, this following Pra is to be used.*

O GOD, whose Name is exc lent in all the earth, and glory above the heavens: who this Day didst miraculously p serve our Church and State fr the secret contrivance and hel malice of Popish conspirato and on this Day also didst be to give us a mighty deliveran from the open tyranny and preſſion of the same cruel a blood-thirsty enemies: We bl and adore thy glorious Majes as for the former, so for this l late marvellous loving-kindn to our Church and Nation, the preservation of our R gion and Liberties. And humbly pray, that the dev sense of this thy repeated me may renew and increase in

it of love and thankfulneſs thee its only Author; a ſpi- of peaceable ſubmiſſion and dience to our gracious Sove- n Lord King *GEORGE*; a ſpirit of fervent zeal for our holy Religion which thou haſt ſo wonderfully reſcued, and eſtabliſhed a bleſſing to us and our poſterity. And this we beg for Jeſus Chriſt his ſake. *Amen.*

FORM OF PRAYER WITH FASTING,

TO BE USED YEARLY

ON THE THIRTIETH OF JANUARY, BEING THE DAY OF THE MARTYRDOM OF THE BLESSED KING CHARLES I.

implore the mercy of God, that neither the Guilt of that ſacred nd innocent Blood, nor thoſe other Sins, by which God was rovoked to deliver up both us and our King into the hands of ruel and unreaſonable Men, may at any time hereafter be iſited upon us or our Poſterity

f this Day ſhall happen to be Sunday, this Form of Prayer ſhall be ed and the Faſt kept the next Day following. And upon the Lord's ay next before the Day to be kept, at Morning Prayer, immediately ter the Nicene *Creed, notice ſhall be given for the due obſervation of e ſaid Day.*

he Service of the Day ſhall be the ſame with the uſual Office for Holy- ys in all things; except where it is in this Office otherwiſe appointed.

THE ORDER FOR MORNING PRAYER.

le that miniſtereth ſhall begin ith one or more of theſe Sen- ces that follow.

O the Lord our God belong mercies and forgiveneſſes. gh we have rebelled againſt : neither have we obeyed voice of the Lord our God, valk in his laws which he efore us. *Daniel* 9. 9, 10.

orrect us, O Lord, but with ment : not in thine anger, thou bring us to nothing. *miah* 10. 24

ter not into judgment with ſervants, O Lord : for in ſight ſhall no man living be ſied. *Pſalm* 133. 2.

ſtead of Venite exultemus, *Hymn following ſhall be ſaid ſung; one verſe by the Prieſt, other by the Clerk and People.*

GHTEOUS art thou, O Lord: and juſt are thy judge- ts! *Pſalm* 119. 137.

Thou art juſt, O Lord, in all that is brought upon us: for thou haſt done right, but we have done wickedly. Neh. 9. 33.

Nevertheleſs, our feet were almoſt gone: our treadings had well nigh ſlipped. *Pſalm* 73. 2.

For why? we were grieved at the wicked: we did alſo ſee the ungodly in ſuch proſperity ver. 3.

The people ſtood up, and the rulers took counſel together: againſt the Lord, and againſt his Anointed. *Pſalm* 2. 2.

They caſt their heads together with one conſent: and were confederate againſt him. Pſalm 83. 5.

He heard the blaſphemy of the multitude, and fear was on every ſide: while they conſpired together againſt him, to take away his life. *Pſalm* 31. 15.

They ſpoke againſt him with falſe tongues, and compaſſed him about with words of hatred: and

and fought againſt him without a cauſe. Pſalm 109. 2.

Yea, his own familiar friends, whom he truſted: they that ate of his bread, laid great wait for him. *Pſalm* 41. 9.

They have rewarded evil for good: to the great diſcomfort of his ſoul. Pſalm 35 12.

They took their counſel together, ſaying, God hath forſaken him: perſecute him, and take him, for there is none to deliver him. *Pſalm* 71. 9.

The breath of our noſtrils, the Anointed of the Lord was taken in their pits: of whom we ſaid, Under his ſhadow we ſhall be ſafe. Lam. 4. 20.

The adverſary and the enemy entered into the gates of Jeruſalem, ſaying, When ſhall he die, and his name periſh? *verſe* 12. *Pſalm* 41. 5.

Let the ſentence of guiltineſs proceed againſt him: and now that he lieth, let him riſe up no more. verſe 8.

Falſe witneſſes alſo did riſe up againſt him: they laid to his charge things that he knew not. *Pſalm* 35. 11.

For the ſins of the People, and the iniquities of the Prieſts: they ſhed the blood of the juſt in the midſt of Jeruſalem. Lam. 4. 13.

O my ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united: for in their anger they ſlew a man. *Gen.* 49. 6.

Even the man of thy right hand: the Son of man, whom thou hadſt made ſo ſtrong for thine own ſelf. Pſalm 80. 17

In the ſight of the unwiſe he ſeemed to die: and his departure was taken for miſery. *Wiſdom* 3. 2.

They fools counted his life madneſs, and his end to be without honour: but he is in peace. Wiſ 5. 4. & 3. 3.

For though he was puni in the ſight of men: yet his hope full of immorta *Wiſdom* 3. 4.

How is he numbered with the dren of God: and his lot is a the ſaints! Wiſdom 5. 5.

But, O Lord God, to w vengeance belongeth, God, to whom vengeance longeth: be favourable gracious unto Sion. *Pſalm* 9 & 51. 18.

Be merciful, O Lord, unt people, whom thou haſt redeen and lay not innocent blood to charge. Deut. 21. 8.

O ſhut not up our ſouls ſinners: nor our lives with blood-thirſty *Pſalm* 26. 9.

Deliver us from blood-guilt O God, thou that art the G our ſalvation: and our to ſhall ſing of thy righteou Pſalm 51. 14.

For thou art the God haſt no pleaſure in wickedn neither ſhall any evil dwell thee. *Pſalm* 5. 4.

Thou wilt deſtroy them ſpeak leaſing: the Lord a both the blood-thirſty, and dec man. verſe 6.

O how ſuddenly do they ſume: periſh, and come fearful end! *Pſalm* 73. 18.

Yea, even like as a dream, one awaketh: ſo didſt thou their image to vaniſh out of city. verſe 19.

Great and marvellous thy works, O Lord God mighty: juſt and true are ways, O King of Saints! 15. 3.

Righteous art thou, O L and juſt are thy judgments! P 119. 137.

Glory be to the Father, & *As it was in the beginning, &*

¶ *P*

¶ *Proper Pſalms.* 9, 10, 11.

¶ *Proper Leſſons.*

The Firſt 2 Sam. 1.

The Second. St. Matth. 27.

Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two, which next follow be uſed.

O MOST mighty God, terrible in thy judgements, d wonderful in thy doings toard the children of men; who thy heavy diſpleaſure didſt fer the life of our gracious vereign King *Charles* the Firſt, be (as this day) taken away by hands of cruel and bloody n: We thy ſinful creatures e aſſembled before thee, do, the behalf of all the people this land, humbly confeſs, t they were the crying ſins this Nation, which brought vn this heavy judgment upon But, O gracious God, when u makeſt inquiſition for blood, not the guilt of this innocent od, (the ſhedding whereof no g but the blood of thy Son expiate) lay it not to the rge of the people in this land; let it ever be required of us, ur poſterity. Be merciful, ord, be merciful unto thy ple, whom thou haſt redeem- and be not angry with us ever: But pardon us for thy cies ſake, through the me- of thy Son Jeſus Chriſt our l. *Amen.*

BLESSED Lord, in whoſe ight the death of thy Saints recious; We magnify thy e for thine abundant grace wed upon our martyred So- gn; by which he was en- l ſo chearfully to follow ſteps of his bleſſed Maſter Saviour, in a conſtant meek ing of all barbarous indig- s, and at laſt reſiſting unto i, and even then, accord- o the ſame pattern, pray- ing for his murderers. Let his memory, O Lord, be ever bleſſed among us; that we may follow the example of his courage and conſtancy, his meekneſs and patience, and great charity. And grant, that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveneſs of our ſins: and all for Jeſus Chriſt his ſake, our only Mediator and Advocate. *Amen.*

¶ *In the end of the Litany (which ſhall always on this day be uſed) immediately after the Collect* [We humbly beſeech thee, O Father, *&c.*] *the three Collects next following are to be read.*

O LORD, we beſeech thee mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee; that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

O MOST mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made; who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved: Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people, whom thou haſt redeemed; enter not into judgement with thy ſervants, who are vile earth and miſerable ſinners: but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to

come, through Jesus Christ our Lord. *Amen.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou spareſt when we deserve punishment, And in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great; And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

¶ *In the Communion Service, after the Prayer for the King,* [Almighty God, whose kingdom is everlasting, &c.] *instead of the Collect for the Day, shall these two be used.*

O most mighty God, *&c.*
Blessed Lord, *&c.*
As in the Morning Prayers.

The Epistle. 1 St. Peter 2. 13.

SUBMIT yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousnes, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thank worthy, if a man for conscien toward God endure grief, su fering wrongfully. For wh glory is it, if when ye be bu feted for your faults, ye sh take it patiently? but if wh ye do well, and suffer for it, take it patiently; this is accep able with God. For even her unto were ye called; becau Christ also suffered for us, lea ing us an example, that should follow his steps; w did no sin, neither was gu found in his mouth.

The Gospel St. Matth. 21. 33

THERE was a certain hou holder which planted vineyard, and hedged it rou about, and digged a winepr in it, and built a tower, a let it out to husbandmen, a went into a far country. A when the time of the fruit dr near, he sent his servants to t husbandmen, that they mig receive the fruits of it. A the husbandmen took his s vants, and beat one, and kil another, and stoned anoth Again he sent other servar more than the first: and th did unto them likewise. B last of all he sent unto th his son, saying, They will re rence my son. But when t husbandmen saw the son, th said among themselves, This the heir, come, let us kill hi and let us seize on his inhe tance. And they caught hi and cast him out of the vi yard, and slew him. When Lord therefore of the viney cometh, what will he do u those husbandmen? They unto him, He will misera destroy those wicked men, a will let out his vineyard u other husbandmen, which s render him the fruits in th seasons.

¶ *A*

After the Nicene *Creed, ſhall be read, inſtead of the Sermon for that Day, the firſt and ſecond parts of the Homily againſt Diſobedience and wilful Rebellion, ſet forth by Authority; or the Miniſter, who officiates, ſhall preach a Sermon of his own compoſing upon the ſame argument.*

In the Offertory ſhall this ſentence be read.

Whatſoever ye would that men ſhould do unto you, even ſo do unto them; for this is the law and the prophets. St. *Matth* 7. 12.

After the Prayer [For the whole eſtate of Chriſt's Church, &c.] *theſe two Collects following ſhall be uſed.*

O LORD, our heavenly Father, who didſt not puniſh us as our ſins have deſerved, but in the midſt of judgement remembered mercy; We acknowledge it thine eſpecial favour, that though for our many and great provocations, thou didſt ſuffer thine Anointed Servant King *Charles* the Firſt, (as on this day) to fall into the hands of violent and bloodthirſty men, and barbarouſly to be murdered by them; yet thou didſt not leave us for ever, as ſheep without a ſhepherd; but by thy gracious providence didſt miraculouſly preſerve the undoubted heir of his crowns, our then gracious Sovereign King *Charles* the Second, from his bloody enemies, hiding him under the ſhadow of thy wings, until their tyranny was overpaſt; and didſt bring him back, in thy good appointed time, to ſit upon the throne of his Father; and together with the Royal Family didſt reſtore to us our ancient government in Church and State. For theſe thy great and unſpeakable mercies we render to thee our moſt humble and unfeigned thanks; beſeeching thee, ſtill to continue thy gracious protection over the whole Royal Family; and to grant to our gracious Sovereign King *GEORGE*, a long, and happy reign over us: So we that are thy people, will give thee thanks for ever, and will alway be ſhewing forth thy praiſe from generation to generation, through Jeſus Chriſt our Lord and Saviour. *Amen.*

AND grant, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

THE ORDER FOR EVENING PRAYER.

¶ *The Hymn appointed to be uſed at Morning Prayer, inſtead of* Venite exultemus, *ſhall here alſo be uſed before the Proper Pſalms.*

Righteous art thou, O Lord, &c.

¶ *Proper Pſalms,* 79, 94, 85.

¶ *Proper Leſſons.*

The Firſt. Jer. 12. *or* Dan. 9. ver. 22.

The Second. Hebr. 11. ver. 32. to 12. to ver. 7.

¶ *Inſtead of the firſt Collect at Evening Prayer, ſhall theſe two which next follow be uſed.*

O Almighty Lord God, who by thy wiſdom not only guideſt and ordereſt all things moſt ſuitably to thine own juſtice; but alſo performeſt thy pleaſure in ſuch a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works:

We thy ſinful people do here fall down before thee, confeſſing that thy judgements were right, in permitting cruel men, ſons of Belial (as on this day) to imbrue their hands in the blood of thine Anointed; We having drawn down the ſame upon ourſelves, by the great and long provocations of our ſins againſt thee. For which we do therefore here humble ourſelves before thee; beſeeching thee to deliver this Nation from blood-guiltineſs (that of this day eſpecially) and to turn from us and our poſterity all thoſe judgements, which we by our ſins have worthily deſerved: Grant this, for the all-ſufficient merits of thy Son our Saviour Jeſus Chriſt. *Amen.*

BLESSED God, juſt and powerful, who didſt permit thy dear Servant, our dread Sovereign King *Charles* the Firſt, to be (as upon this day) given up to the violent outrages of wicked men, to be deſpitefully uſed, and at the laſt murdered by them; Though we cannot reflect upon ſo foul an act, but with horror and aſtoniſhment; yet do we moſt gratefully commemorate the glories of thy grace, which then ſhined forth in thine Anointed; whom thou waſt pleaſed, even at the hour of death, to endue with an eminent meaſure of exemplary patience, meekneſs, and charity, before the face of his cruel enemies. And albeit thou didſt ſuffer them to proceed to ſuch an height of violence, as to kill him, and to take poſſeſſion of his Throne; yet didſt thou in great mercy preſerve his Son, whoſe right it was; and at length by a wonderful providence bring him back, and ſet him thereon; to reſtore thy true Religion, and to ſettle peace mongſt us: For theſe thy gre mercies we glorify thy Nam through Jeſus Chriſt our bleſſ Saviour. *Amen.*

¶ *Immediately after the Coll* [Lighten our darkneſs, &c. *ſhall theſe three next followi be uſed.*

O Lord, we beſeech thee, & O moſt mighty God, &c. Turn thou us, O good Lord, & *As before at Morning Prayer.*

¶ *Immediately before the Prayer St.* Chryſoſtom, *ſhall this C lect, which next followeth, be u*

ALMIGHTY and everlaſti God, whoſe righteouſn is like the ſtrong mountains, a thy judgements like the gr deep; and who, by that barl rous murder (as on this da committed upon the ſacred p ſon of thine Anointed, haſt tau us, that neither the greateſt kings, nor the beſt of men, more ſecure from violence th from natural death: Teach alſo hereby ſo to number days, that we may apply hearts unto wiſdom. And gra that neither the ſplendour of a thing that is great, nor the c ceit of any thing that is good us, may withdraw our eyes fr looking upon ourſelves as ful duſt and aſhes; but th according to the example this thy bleſſed Martyr, may preſs forward to the pr of the high calling that is fore us, in faith and patie humility and meekneſs, mo fication and ſelf denial, cha and conſtant perſeverance u the end: And all this for Son our Lord Jeſus Chriſt ſake; to whom with thee the Holy Ghoſt be all hon and glory, world without *Amen.*

A FO

A FORM OF PRAYER WITH THANKSGIVING TO ALMIGHTY GOD;

FOR HAVING PUT AN END TO THE GREAT REBELLION,

BY THE

RESTITUTION OF THE KING AND ROYAL FAMILY, AND THE RESTORATION OF THE GOVERNMENT AFTER MANY YEARS INTERRUPTION;

WHICH UNSPEAKABLE MERCIES WERE WONDERFULLY COMPLETED UPON THE TWENTY-NINTH OF MAY, IN THE YEAR 1660.

AND IN MEMORY THEREOF THAT DAY IN EVERY YEAR IS BY ACT OF PARLIAMENT APPOINTED TO BE FOR EVER KEPT HOLY.

The Act of Parliament made in the twelfth, and confirmed in the thirteenth Year of King Charles *the Second, for the observation of the Twenty-ninth Day of* May *yearly, as a day of Publick Thanksgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the* Nicene *Creed, on the Lord's Day next before every such Twenty-ninth of* May, *and notice to be given for the due observation of the said Day.*

The Service shall be the same with the usual Office for Holy-days; except where it is hereafter otherwise appointed.

If this Day shall happen to be Ascension-day, *or* Whit-Sunday, *the Collects of this Office are to be added to the Offices of those Festivals in their proper places; if it be* Monday *or* Tuesday *in* Whitsun-week, *or* Trinity-Sunday, *the Proper Psalms appointed for this Day, instead of those of ordinary course, shall be also used, and the Collects added as before; and in all these cases the rest of this Office shall be omitted: But if it shall happen to be any other* Sunday, *this whole Office shall be used, as it followeth, entirely. And what Festival soever shall happen to fall on this solemn Day of thanksgiving, the following Hymn, appointed instead of* Venite exultemus, *shall be constantly used.*

Morning Prayer shall begin with these Sentences.

TO the Lord our God belong mercies and forgivenesses, ough we have rebelled against m: neither have we obeyed e voice of the Lord our God, walk in his laws which he t before us. *Daniel* 9. 9, 10.

It is of the Lord's mercies at we were not consumed: cause his compassions fail not. *m.* 3. 22.

Instead of Venite exultemus, *shall be sung or said this Hymn following; one Verse by the Priest, and another by the Clerk and People*

MY song shall be alway of the loving kindness of e Lord: with my mouth will I be ever shewing forth his truth from one generation to another. *Psalm* 89. 1.

The merciful and gracious Lord hath so done his marvellous works; that they ought to be had in remembrance. Psalm 111. 4.

Who can express the noble acts of the Lord: or shew forth all his praise? *Psalm* 106. 2

The works of the Lord are great: sought out of all them that have pleasure therein. Psalm 111. 2.

The Lord setteth up the meek: and bringeth the ungodly down to the ground. *Psalm* 147 6.

The Lord executeth righteousness and judgement: for all them that are oppressed with wrong. Psalm 103. 6.

For he will not alway be chiding : neither keepeth he his anger for ever. *ver.* 9,

He hath not dealt with us after our ſins : nor rewarded us according to our wickedneſs. ver. 10.

For look how high the heaven is in compariſon of the earth : ſo great is his mercy toward them that fear him. *ver.* 11.

Yea, like as a father pitieth his own children : even ſo is the Lord merciful unto them that fear him. ver. 13.

Thou, O God, haſt proved us : thou alſo haſt tried us, even as ſilver is tried. *Pſal.* 66. 9.

Thou ſufferedſt men to ride over our heads, we went through fire and water : but thou haſt brought us out into a wealthy place. ver. 11.

Oh, how great troubles and adverſities haſt thou ſhewed us! and yet didſt thou turn and refreſh us : yea, and broughteſt us from the deep of the earth again. *Pſal.* 71. 18.

Thou didſt remember us in our low eſtate, and redeem us from our enemies : for thy mercy endureth for ever. Pſal. 136. 23, 24.

Lord, thou art become gracious unto thy land : thou haſt turned away the captivity of Jacob. *Pſal.* 85. 1.

God hath ſhewed us his goodneſs plenteouſly : and God hath let us ſee our deſire upon our enemies. Pſal. 59. 10.

They are brought down and fallen : but we are riſen and ſtand upright. *Pſal.* 20. 8.

There are they fallen, all that work wickedneſs : they are caſt down, and ſhall not be able to ſtand. Pſal. 36. 12.

The Lord hath been mindful of us, and he ſhall bleſs us : even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron. *Pſal* 115. 12.

He ſhall bleſs them that fear the Lord : both ſmall and gr ver. 13.

O that men would therefo praiſe the Lord for his goodn and declare the wonders that doeth for the children of m *Pſal.* 107. 21.

That they would offer unto the ſacrifice of thankſgiving : tell out his works with gladne ver. 22.

And not hide them from children of the generations come : but ſhew the honour the Lord, his mighty and w derful works that he hath do *Pſal.* 78. 4.

That our poſterity may alſo k them, and the children that are unborn : and not be as their f fathers, a faithleſs and ſtubborn neration. ver. 6, 9.

Give thanks, O Iſrael, u God the Lord, in the congre tions : from the ground of heart. *Pſal.* 68 26.

Praiſed be the Lord daily : e the God who helpeth us, and po eth his benefits upon us. ver. 19.

O let the wickedneſs of wicked come to an end : l eſtabliſh thou the righteo *Pſal.* 7. 9.

Let all thoſe that ſeek thee, joyful and glad in thee : and all ſuch as love thy ſalvat ſay alway, The Lord be prai Pſal. 40. 19.

Glory be to the Father, &c *As it was in the beginning,* &c

¶ *Proper Pſalms.*
124, 126, 129, 118.

¶ *Proper Leſſons.*
The Firſt, 2 Sam. 19. *Ver.* 9
Numb. 16. *Te Deum.*
The Second, The Epiſtle of Saint Jude. *Jubilate Deo.*

¶ *The ſuffrages next after the Cr ſhall ſtand thus.*

Prieſt. O Lord, ſhew thy me cy upon us.

Anſwe

Anſwer. *And grant us thy ſal-*
vation.

Prieſt. O Lord, ſave the King:

Anſwer. *Who putteth his truſt*
in thee.

Prieſt. Send him help from thy
holy place;

Anſwer. *And evermore mightily*
defend him.

Prieſt. Let his enemies have no
advantage againſt him;

Anſwer. *Let not the wicked ap-*
proach to hurt him.

Prieſt. Endue thy Miniſters
with righteouſneſs.

Anſwer. *And make thy choſen*
people joyful.

Prieſt. Give peace in our time,
O Lord.

Anſwer. *Becauſe there is none*
other that fighteth for us, but only
thou, O God.

Prieſt. Be unto us, O Lord, a
ſtrong tower;

Anſwer. *From the face of our*
enemies.

Prieſt. O Lord, hear our prayer;

Anſwer. *And let our cry come*
unto thee.

Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two which follow be uſed.

ALmighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for the wonderful deliverance of theſe kingdoms from THE GREAT REBELLION, and all the miſeries and oppreſſions conſequent thereupon, under which they had ſo long groaned. We acknowledge it thy goodneſs, that we were not utterly delivered over as a prey unto them; beſeeching thee ſtill to continue with thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. *Amen.*

O Lord God of our ſalvation, who haſt been exceedingly gracious unto this land, and by thy miraculous providence didſt deliver us out of our miſerable confuſions; by reſtoring to us, and to his own juſt and undoubted rights, our then moſt gracious Sovereign Lord King *Charles* the Second, notwithſtanding all the power and malice of his enemies; and by placing him on the throne of theſe kingdoms, didſt reſtore alſo unto us the publick and free profeſſion of thy true Religion and Worſhip, together with our former peace and proſperity, to the great comfort and joy of our hearts: We are here now before thee with all due thankfulneſs to acknowledge thine unſpeakable goodneſs herein, as upon this day ſhewed unto us, and to offer unto thee our ſacrifice of praiſe for the ſame: humbly beſeeching thee to accept this our unfeigned, though unworthy oblation of ourſelves; vowing all holy obedience in thought, word, and work, unto thy Divine Majeſty; and promiſing all loyal and dutiful allegiance to thine Anointed Servant now ſet over us, and to his Heirs after him; whom we beſeech thee to bleſs with all increaſe of grace, honour and happineſs in this world, and to crown him with immortality and glory in the world to come, for Jeſus Chriſt his ſake our only Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which ſhall always this Day be uſed) after the Collect* [We humbly beſeech thee, &c.] *ſhall this be ſaid, which next followeth.*

ALMIGHTY God, who haſt in all ages ſhewed forth thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the

protection of righteous and religious Kings and States, profeſſing thy holy and eternal truth, from the malicious conſpiracies and wicked practices of all their enemies; We yield unto thee our unfeigned thanks and praiſe, as for thy many other great and publick mercies, ſo eſpecially for that ſignal and wonderful deliverance, by thy wiſe and good providence, as upon this day, completed and vouchſafed to our then moſt gracious Sovereign King *Charles* the Second, and all the Royal Family; and in them, to this whole Church and State, and all Orders and Degrees of men in both; from the unnatural Rebellion, Uſurpation and Tyranny of ungodly and cruel men, and from the ſad confuſions and ruin thereupon enſuing. From all theſe, O gracious and merciful Lord God, not our merit, but thy mercy; not our foreſight, but thy providence; not our own arm, but thy right hand, and thine arm, did reſcue and deliver us. And therefore, not unto us, O Lord, not unto us, but unto thy Name be aſcribed all Honour and Glory, and Praiſe, with moſt humble and hearty Thanks, in all Churches of the Saints: Even ſo bleſſed be the Lord our God, who alone doeth wondrous things; and bleſſed be the Name of his Majeſty for ever, through Jeſus Chriſt our Lord and only Saviour. *Amen*

¶ *In the Communion Service, immediately before the reading of the Epiſtle, ſhall theſe two Collects be uſed, inſtead of the Collect for the King and the Collect of the Day*

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgivi for the wonderful deliveran of theſe kingdoms from TH GREAT REBELLION, and the miſeries and oppreſſio conſequent thereupon, und which they had ſo long groa ed. We acknowledge it t goodneſs, that we were not u terly delivered over as a pr unto them; beſeeching th ſtill to continue ſuch thy me cies towards us, that all t world may know that thou a our Saviour and mighty De verer, through Jeſus Chriſt o Lord. *Amen.*

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Whom we beſeech thee to bleſs with all increaſe of grace, honour, and happineſs in this world, and to crown him with immortality and glory in the world to come, for Jeſus Chriſt his ſake, our only Lord and Saviour. *Amen.*

The Epiſtle. 1 St. Peter 2 11.

DEARLY beloved, I beſeech you as ſtrangers, and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil doers, they may by your good works which they ſhall behold, glorify God in the day of viſitation. Submit yourſelves to every ordinance of man for the Lord's ſake; whether it be to the King as ſupreme; or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers and for the praiſe of them that do well. For ſo is the will of God, that with well doing ye may put to ſilence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Goſpel. St. Matth. 22. 16.

AND they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man, for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he ſaith unto them. Whoſe is this image and ſuperſcription? They ſay unto him, Ceſar's. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſar's; and unto God the things that are God's. When they had heard theſe words, they marvelled, and left him, and went their way.

¶ *In the Offertory ſhall this Sentence be read:*

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. St. *Matth.* 7. 21.

¶ *After the Prayer* [For the whole State of Chriſt's Church, *&c.*] *this Collect following ſhall be uſed.*

ALMIGHTY God and heavenly Father, who of thine infinite and unſpeakable goodneſs towards us, didſt in a moſt extraordinary and wonderful manner diſappoint and overthrow the wicked deſigns of thoſe traiterous, heady, and high-minded men, who under the pretence of Religion and thy moſt holy Name, had contrived and well-nigh effected the utter deſtruction of this Church and Kingdom: As we do this day moſt heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodneſs already vouchſafed to us; ſo do we moſt humbly beſeech thee to continue thy grace and favour towards us; that no ſuch diſmal calamity may ever again fall upon us. Infatuate and defeat all the ſecret counſels of deceitful and wicked men againſt us: Abate their pride, aſſwage their malice, and confound their de-

vices. Strengthen the hands of our gracious Sovereign King *GEORGE*, and all that are put in authority under him, with judgement and juſtice to cut off all ſuch workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail againſt us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lord the King, with the whole Royal Family, from all Treaſons and Conſpiracies. Be unto him an helmet of ſalvation, and a ſtrong tower of defence againſt t face of all his enemies; clot them with ſhame and con ſion, but upon Himſelf and I Poſterity let the crown for ev flouriſh. So we thy people, a the ſheep of thy paſture, w give thee thanks for ever, a will always be ſhewing for thy praiſe from generation generation, through Jeſus Chr our only Saviour and Redee er; to whom, with thee, O F ther, and the Holy Ghoſt, glory in the Church throughc all ages, world without en *Amen.*

A FORM OF PRAYER
WITH THANKSGIVING TO ALMIGHTY GOD;
TO BE USED IN ALL CHURCHES AND CHAPELS WITHIN THIS REALM, EVERY YEAR,
UPON THE TWENTY-FIFTH DAY OF OCTOBER;
BEING THE DAY ON WHICH HIS MAJESTY BEGAN HIS HAPPY REIGN.

¶ *The Service shall be the same with the usual Office for Holy-days in all things, except where it is in this Office otherwise appointed.*

¶ *If this Day shall happen to be* Sunday, *this whole Office shall be used as it followeth, entirely.*

¶ *Morning Prayer shall begin with these Sentences.*

I Exhort that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty: For this is good and acceptable unto God our Saviour. 1 *Tim.* 2. 1, 2, 3.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 St. *John* 1. 8, 9.

¶ *Instead of* Venite exultemus, *the Hymn following shall be said or sung; one verse by the Priest, and another by the Clerk and People.*

O Lord our Governor: how excellent is thy Name in all the world! *Psal.* 8. 1.

Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him! Psal. 144. 3.

The merciful and gracious Lord hath so done his marvelous works: that they ought to be had in remembrance. *Psal.* 111. 4.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men! Psal. 107. 21.

Behold, O God our defender: and look upon the face of thine Anointed. *Psal.* 84. 9.

O hold thou up his goings in thy paths: that his footsteps slip not. Psal. 17. 5.

Grant the King a long life: and make him glad with the joy of thy countenance. *Psal.* 61. 6, & 21. 6.

Let him dwell before thee for ever: O prepare thy loving mercy and faithfulness, that they may preserve him. Psal. 61. 7.

In his time let the righteous flourish: and peace be in all our borders. *Ps.* 72. 7. & 147. 14.

As for his enemies, clothe them with shame: but upon himself let his crown flourish. Psal. 132. 19.

Blessed be the Lord God, even the God of Israel: which only doeth wondrous things. *Psal.* 72. 18.

And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen. ver 19.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Proper Psalms,* 20, 21, 101.

For he will not alway be chiding : neither keepeth he his anger for ever. *ver.* 9,

He hath not dealt with us after our ſins : nor rewarded us according to our wickedneſs. ver. 10.

For look how high the heaven is in compariſon of the earth : ſo great is his mercy toward them that fear him. *ver.* 11.

Yea, like as a father pitieth his own children : even ſo is the Lord merciful unto them that fear him. ver. 13.

Thou, O God, haſt proved us : thou alſo haſt tried us, even as ſilver is tried. *Pſal.* 66. 9.

Thou ſufferedſt men to ride over our heads, we went through fire and water : but thou haſt brought us out into a wealthy place. ver. 11.

Oh, how great troubles and adverſities haſt thou ſhewed us! and yet didſt thou turn and refreſh us : yea, and broughteſt us from the deep of the earth again. *Pſal.* 71. 18.

Thou didſt remember us in our low eſtate, and redeem us from our enemies : for thy mercy endureth for ever. Pſal. 136. 23, 24.

Lord, thou art become gracious unto thy land : thou haſt turned away the captivity of Jacob. *Pſal.* 85. 1.

God hath ſhewed us his goodneſs plenteouſly : and God hath let us ſee our deſire upon our enemies. Pſal. 59. 10.

They are brought down and fallen : but we are riſen and ſtand upright. *Pſal.* 20. 8.

There are they fallen, all that work wickedneſs : they are caſt down, and ſhall not be able to ſtand. Pſal. 36. 12.

The Lord hath been mindful of us, and he ſhall bleſs us : even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron. *Pſal.* 115. 12.

He ſhall bleſs them that fear the Lord : both ſmall and gr ver. 13.

O that men would therefo praiſe the Lord for his goodne and declare the wonders that doeth for the children of me *Pſal.* 107. 21.

That they would offer unto t the ſacrifice of thankſgiving : tell out his works with gladne ver. 22.

And not hide them from children of the generations come : but ſhew the honour the Lord, his mighty and wo derful works that he hath do *Pſal.* 78. 4.

That our poſterity may alſo kn them, and the children that are unborn : and not be as their fo fathers, a faithleſs and ſtubborn neration. ver. 6, 9.

Give thanks, O Iſrael, ur God the Lord, in the congre tions : from the ground of heart. *Pſal.* 68 26.

Praiſed be the Lord daily : e the God who helpeth us, and po eth his benefits upon us. ver. 19.

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protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the malicious conspiracies and wicked practices of all their enemies; We yield unto thee our unfeigned thanks and praise, as for thy many other great and publick mercies, so especially for that signal and wonderful deliverance, by thy wise and good providence, as upon this day, completed and vouchsafed to our then most gracious Sovereign King *Charles* the Second, and all the Royal Family; and in them, to this whole Church and State, and all Orders and Degrees of men in both; from the unnatural Rebellion, Usurpation and Tyranny of ungodly and cruel men, and from the sad confusions and ruin thereupon ensuing. From all these, O gracious and merciful Lord God, not our merit, but thy mercy; not our foresight, but thy providence; not our own arm, but thy right hand, and thine arm, did rescue and deliver us. And therefore, not unto us, O Lord, not unto us, but unto thy Name be ascribed all Honour and Glory, and Praise, with most humble and hearty Thanks, in all Churches of the Saints: Even so blessed be the Lord our God, who alone doeth wondrous things; and blessed be the Name of his Majesty for ever, through Jesus Christ our Lord and only Saviour. *Amen*

¶ *In the Communion Service, immediately before the reading of the Epistle, shall these two Collects be used, instead of the Collect for the King and the Collect of the Day*

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgivi for the wonderful deliveran of these kingdoms from TH GREAT REBELLION, and the miseries and oppressio consequent thereupon, und which they had so long groa ed. We acknowledge it tl goodness, that we were not u terly delivered over as a pr unto them; beseeching th still to continue such thy me cies towards us, that all t world may know that thou a our Saviour and mighty De verer, through Jesus Christ o Lord. *Amen.*

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The Epiſtle. 1 St. Peter 2 11.

DEARLY beloved, I beſeech you as ſtrangers, and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil doers, they may by your good works which they ſhall behold, glorify God in the day of viſitation. Submit yourſelves to every ordinance of man for the Lord's ſake; whether it be to the King as ſupreme; or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers and for the praiſe of them that do well. For ſo is the will of God, that with well doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloke of malicioufneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

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AND they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man, for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he ſaith unto them. Whoſe is this image and ſuperſcription? They ſay unto him, Ceſar's. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſar's; and unto God the things that are God's. When they had heard theſe words, they marvelled, and left him, and went their way.

¶ *In the Offertory ſhall this Sentence be read:*

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. St. *Matth.* 7. 21.

¶ *After the Prayer* [For the whole State of Chriſt's Church, *&c.*] *this Collect following ſhall be uſed.*

ALMIGHTY God and heavenly Father, who of thine infinite and unſpeakable goodneſs towards us, didſt in a moſt extraordinary and wonderful manner diſappoint and overthrow the wicked deſigns of thoſe traiterous, heady, and high-minded men, who under the pretence of Religion and thy moſt holy Name, had contrived and well-nigh effected the utter deſtruction of this Church and Kingdom: As we do this day moſt heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodneſs already vouchſafed to us; ſo do we moſt humbly beſeech thee to continue thy grace and favour towards us; that no ſuch diſmal calamity may ever again fall upon us. Infatuate and defeat all the ſecret counſels of deceitful and wicked men againſt us: Abate their pride, aſſwage their malice, and confound their de-

vices. Strengthen the hands of our gracious Sovereign King *GEORGE*, and all that are put in authority under him, with judgement and juſtice to cut off all ſuch workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail againſt us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lord the King, with the whole Royal Family, from all Treaſons and Conſpiracies. Be unto him an helmet of ſalvation, and a ſtrong tower of defence againſt face of all his enemies; clo them with ſhame and con ſion, but upon Himſelf and Poſterity let the crown for e flouriſh. So we thy people, a the ſheep of thy paſture, v give thee thanks for ever, a will always be ſhewing fo thy praiſe from generation generation, through Jeſus Ch our only Saviour and Redee er; to whom, with thee, O ther, and the Holy Ghoſt, glory in the Church through all ages, world without e *Amen.*

A FORM OF PRAYER WITH THANKSGIVING TO ALMIGHTY GOD;

TO BE USED IN ALL CHURCHES AND CHAPELS WITHIN THIS REALM, EVERY YEAR,

UPON THE TWENTY-FIFTH DAY OF OCTOBER;

BEING THE DAY ON WHICH HIS MAJESTY BEGAN HIS HAPPY REIGN.

¶ *The Service shall be the same with the usual Office for Holy-days in all things, except where it is in this Office otherwise appointed.*

¶ *If this Day shall happen to be* Sunday, *this whole Office shall be used as it followeth, entirely.*

¶ *Morning Prayer shall begin with these Sentences.*

I Exhort that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty: For this is good and acceptable unto God our Saviour. 1 *Tim.* 2. 1, 2, 3.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 St. *John* 1. 8, 9.

¶ *Instead of* Venite exultemus, *the Hymn following shall be said or sung; one verse by the Priest, and another by the Clerk and People.*

O Lord our Governor: how excellent is thy Name in all the world! *Psal.* 8. 1.

Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him! Psal. 144. 3.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. *Psal.* 111. 4.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men! Psal. 107. 21.

Behold, O God our defender: and look upon the face of thine Anointed. *Psal.* 84. 9.

O hold thou up his goings in thy paths: that his footsteps slip not. Psal. 17. 5.

Grant the King a long life: and make him glad with the joy of thy countenance. *Psal.* 61. 6, & 21. 6.

Let him dwell before thee for ever: O prepare thy loving mercy and faithfulness, that they may preserve him. Psal. 61. 7.

In his time let the righteous flourish: and peace be in all our borders. *Ps.* 72. 7. & 147. 14.

As for his enemies, clothe them with shame: but upon himself let his crown flourish. Psal. 132. 19.

Blessed be the Lord God, even the God of Israel: which only doeth wondrous things. *Psal.* 72. 18.

And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen. ver 19.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Proper Psalms,* 20, 21, 101.

¶ *Proper Leſſons.*

The Firſt. Joſh. 1. to the end of the ninth verſe.

Te Deum.

The ſecond. Rom. 13.

Jubilate Deo.

¶ *The Suffrages next after the Creed ſhall ſtand thus.*

Prieſt. O Lord, ſhew thy mercy upon us;

Anſwer. *And grant us thy ſalvation.*

Prieſt. O Lord, ſave the King;

Anſwer. *Who putteth his truſt in thee.*

Prieſt. Send him help from thy holy place;

Anſwer. *And evermore mightily defend him.*

Prieſt. Let his enemies have no advantage againſt him;

Anſwer. *Let not the wicked approach to hurt him.*

Prieſt. Endue thy Miniſters with righteouſneſs;

Anſwer. *And make thy choſen people joyful.*

Prieſt. O Lord, ſave thy people;

Anſwer. *And bleſs thine inheritance.*

Prieſt. Give peace in our time, O Lord;

Anſwer. *Becauſe there is none other that fighteth for us, but only thou, O God.*

Prieſt. Be unto us, O Lord, a ſtrong tower;

Anſwer. *From the face of our enemies.*

Prieſt. O Lord, hear our prayer;

Anſwer. *And let our cry come unto thee.*

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall be uſed this following Collect of Thankſgiving for His Majeſty's Acceſſion to the Throne.*

ALMIGHTY God, who ruleſt over all the kingdoms of the world, and diſpoſeſt of the according to thy good pleaſur We yield thee unfeigned thanl for that thou waſt pleaſed, on this day to place thy Se vant our Sovereign Lord Ki *GEORGE* upon the throne theſe Realms. Let thy wiſdo be his guide, and let thi arm ſtrengthen him; let juſtic truth, and holineſs, let pea and love, and all thoſe virtu that adorn the Chriſtian Pr feſſion, flouriſh in his days; c rect all his counſels and ende vours to thy glory, and t welfare of his people; and gi us grace to obey him cheerful and willingly for conſcien ſake, that neither our ſinful pa ſions, nor our private intereſt may diſappoint his cares for t publick good; let him alwa poſſeſs the hearts of his peopl that they may never be wan ing in honour to his perſon, ar dutiful ſubmiſſion to his a thority: let his Reign be lo and proſperous, and crown hi with immortality in the life t come, through Jeſus Chriſt o Lord. *Amen.*

¶ *In the end of the Litany, (whi ſhall always be uſed upon th Day,) after the Collect* [W humbly beſeech thee, O F ther, *&c.*] *ſhall the followin Prayer for the King and Roy Family be uſed.*

O Lord our God, who uſ holdeſt and governeſt a things in heaven and earth; re ceive our humble prayers, fo our Sovereign Lord *GEORGE* as on this day ſet over us b thy grace and providence t be our King; and ſo togethe with him bleſs our graciou Queen *Charlotte*, their Roya Highneſſes *George* Prince o *Wales*, the Princeſs of *Wales*, an

al

ll the Royal Family; that they
ll, ever trusting in thy goodness,
protected by thy power, and
crowned with thy gracious and
endless favour, may continue be-
fore thee in health, peace, joy,
nd honour, and may live long
nd happy lives upon earth, and
fter death obtain everlasting life
nd glory in the kingdom of
eaven, by the merits and me-
diation of Christ Jesus our Sa-
iour, who with the Father and
he Holy Spirit, liveth and reign-
th ever one God, world with-
ut end. *Amen.*

Then shall follow this Collect for God's protection of the King against all his enemies.

MOST gracious God, who hast set thy servant GEORGE our King upon the throne of his Ancestors, we most humbly beseech thee to protect him on the same from all the dangers to which he may be exposed; Hide him from the gathering together of the froward, and from the insurrection of wicked doers; Do thou weaken the hands, blast the designs, and defeat the enterprizes of all his enemies, that no secret conspiracies, nor open violences, may disquiet his Reign; but that being safely kept under the shadow of thy wing, and supported by thy power, he may triumph over all opposition; that so the world may acknowledge thee to be his Defender and mighty Deliverer in all difficulties and adversities, through Jesus Christ our Lord. Amen.

Then the Prayer for the high Court of Parliament (if sitting.)

In the Communion Service, immediately before the reading of the Epistle, instead of the Collect for the King, and that of the Day, shall be used this Prayer for the King, as supreme Governor of this Church.

BLESSED Lord, who hast called Christian Princes to the defence of thy Faith, and hast made it their duty to promote the spiritual welfare, together with the temporal interest of their people; We acknowledge with humble and thankful hearts thy great goodness to us, in setting thy servant our most gracious King over this Church and Nation; Give him, we beseech thee, all those heavenly graces that are requisite for so high a trust; Let the work of thee his God prosper in his hand; let his eyes behold the success of his designs for the service of thy true Religion established amongst us; and make him a blessed instrument of protecting and advancing thy truth, where-ever it is persecuted and oppressed; Let hypocrisy and profaneness, superstition and idolatry fly before his face; Let not heresies and false doctrines disturb the peace of the Church, nor schisms and causeless divisions weaken it; But grant us to be of one heart and one mind in serving thee our God, and obeying him according to thy will. And that these blessings may be continued to after-ages, let there never be one wanting in his house to succeed him in the government of these Kingdoms, that our posterity may see his children's children, and peace upon Israel. So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation. *Amen.*

The

The Epiſtle. 1 St. Peter 2. 11.

DEARLY beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil doers, they may by your good works, which they ſhall behold, glorify God in the day of viſitation. Submit yourſelves to every ordinance of man for the Lord's ſake; whether it be to the King, as ſupreme; or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Goſpel. St. Matth. 22. 16.

AND they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell me therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſar's. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſar's; and unto God, the things that are God's. When they had hea theſe words, they marvelled, a left him, and went their way.

¶ *After the* Nicene *Creed ſhall f low the Sermon.*

¶ *In the Offertory ſhall this Se tence be read:*

Let your light ſo ſhine beſo men, that they may ſee yo good works, and glorify yo Father which is in heaven. *Matth. 5. 16.*

¶ *After the Prayer* [For t whole ſtate of Chriſt's Churc *&c.] theſe Collects following ſha be uſed.*

¶ A Prayer for Unity.

O GOD the Father of o Lord Jeſus Chriſt, our on Saviour, the Prince of Peac Give us grace ſeriouſly to lay heart the great dangers we a in by our unhappy diviſion Take away all hatred and pr judice, and whatſoever elſe m hinder us from godly Union a Concord: That as there is b one Body, and one Spirit, a one Hope of our Calling, o Lord, one Faith, one Baptiſ one God and Father of us al ſo we may henceforth be all one heart, and of one ſo united in one holy bond Truth and Peace, of Faith a Charity, and may with one mi and one mouth glorify the through Jeſus Chriſt our Lor *Amen.*

GRANT, O Lord, we b ſeech thee, that the cour of this world may be ſo peac ably ordered by thy governanc that thy Church may joyful ſerve thee in all godly quietne through Jeſus Chriſt our Lor *Amen.*

GRANT, we beſeech th Almighty God, that t words which we have hea this day with our outward ea may through thy grace be graft

grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

GEORGE R.

"OUR Will and Pleasure is, That these four Forms of Prayer and Service made for the Fifth of November, the Thirtieth of January, the Twenty-ninth of May, and the Twenty-fifth of October, be forthwith printed and published, and annexed to the Book of Common Prayer and Liturgy of the Church of England; to be used yearly on the said Days, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both our Universities, and of our Colleges of Eaton and Winchester, and in all Parish Churches and Chapels within that Part of our Kingdom of Great Britain called England, the Dominion of Wales, and Town of Berwick upon Tweed.

"Given at our Court at St. James's the Seventh Day of "October, 1761, in the First Year of our Reign.

"BUTE."

ARTICLES

AGREED UPON BY THE

ARCHBISHOPS AND BISHOPS OF BOTH PROVINCE AND THE WHOLE CLERGY,

In the Convocation holden at *London*, in the Year 1562: f avoiding of Diverſities of Opinions, and for the ſtabliſhi of Conſent touching true Religion: Reprinted by l Majeſty's Commandment.

ARTICLES OF RELIGION.

I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlaſting, without body, parts, or paſſions: of infinite power, wiſdom, and goodneſs: the Maker and Preſerver of all things both viſible and inviſible. And in unity of this Godhead there be three Perſons, of one ſubſtance, power, and eternity; the Father, the Son, and the Holy Ghoſt.

II. *Of the Word or Son of God, which was made very Man.*

THE Son, which is the Word of the Father, begotten from everlaſting of the Father, the very and eternal God, of one ſubſtance with the Father, took Man's nature in the womb of the bleſſed Virgin, of her ſubſtance: ſo that two whole and perfect natures, that is to ſay, the Godhead and Manhood, were joined together in one Perſon, never to be divided, whereof is one Chriſt, very God and very man; who truly ſuffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a ſacrifice, not only for original guilt, but alſo for actual ſins of men.

III. *Of the going down of Chriſt into Hell.*

AS Chriſt died for us, and was buried; ſo alſo is it to be believed, that he went down into Hell.

IV. *Of the Reſurrection of Chr*

CHRIST did truly riſe aga from death, and took aga his body, with fleſh, bones, a all things appertaining to t perfection of man's natur wherewith he aſcended in heaven, and there ſitteth, un he return to judge all men the laſt day.

V. *Of the Holy Ghoſt.*

THE Holy Ghoſt, procee ing from the Father a the Son, is of one ſubſtanc majeſty, and glory, with t Father and the Son, very a eternal God.

VI. *Of the ſufficiency of the H Scriptures for Salvation.*

HOLY Scripture containe all things neceſſary to Sa vation: ſo that whatſoever is n read therein, nor may be prov thereby, is not to be requi ed of any man, that it ſhou be believed as an article of t faith, or be thought requiſite neceſſary to Salvation. In t name of the holy Scripture w do underſtand thoſe Canonic Books of the old and Ne Teſtament, of whoſe authori was never any doubt in t Church.

Of the Names and Numbers of t Canonical Books.

GENESIS,
Exodus,
Leviticus,

Numbe

umbers,
euteronomy,
oshua,
udges,
uth,
he First Book of Samuel,
he Second Book of Samuel,
he First Book of Kings,
he Second Book of Kings,
he First Book of Chronicles,
he Second Book of Chronicles,
he First Book of Esdras,
he Second Book of Esdras,
he Book of Esther,
he Book of Job,
he Psalms,
he Proverbs,
cclesiastes, or Preacher,
antica, or Songs of Solomon,
our Prophets the greater,
welve Prophets the less.

And the other Books (as *Hieme* saith) the Church doth ad for example of life and inruction of manners; but yet oth it not apply them to estaish any doctrine: Such are ese following:

he Third Book of Esdras,
he Fourth Book of Esdras,
he Book of Tobias,
he Book of Judith,
he rest of the Book of Esther,
he Book of Wisdom,
esus the Son of Sirach,
aruch the Prophet,
he Song of the Three Children,
he Story of Susanna,
f Bel and the Dragon,
he Prayer of Manasses,
he First Book of Maccabees,
he Second Book of Maccabees.

All the Books of the New estament, as they are comonly received, we do receive, nd account them Canonical.

VII. *Of the Old Testament.*

THE Old Testament is not contrary to the New: for oth in the Old and New Testaent everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the Old Fathers did look only for transitory promises. Although the law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil Precepts thereof ought of necessity to be received in any Common-wealth; yet notwithstanding, no Christian man whatsoever is free from the Obedience of the Commandments which are called Moral.

VIII. *Of the three Creeds.*

THE three Creeds *Nicene* Creed, *Athanasius'* Creed, and that which is commonly called the *Apostles* Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

IX. *Of Original or Birth-Sin.*

ORIGINAL Sin standeth not in the following of *Adam* (as the *Pelagians* do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of *Adam;* whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated: whereby the lust of the flesh, called in Greek, *phronema sarkos*, which some do expound the Wisdom, some Sensuality, some the Affection, some the Desire of the Flesh,

Flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin

X. *Of Free-will.*

THE condition of man after the fall of *Adam*, is such, that he cannot turn and prepare himself by his own natural strength and good works to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

XI. *Of the Justification of Man.*

WE are accounted righteous before God, only for the Merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. *Of good Works.*

ALBEIT that good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God s judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith: insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

XIII. *Of Works done before Justification.*

WORKS done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God; forasmu they spring not of faith in Christ, neither do they men meet to receive grac (as the School-Authors say serve grace of congruity: rather for that they are done as God hath willed commanded them to be we doubt not but they hav nature of sin.

XIV. *Of Works of Supererog*

VOLUNTARY Works fides, over and above C commandments, which call Works of Supereroga cannot be taught without gancy and impiety. For by t men do declare, That the not only render unto Go much as they are bound to but that they do more fo sake, than of bounden du required: Whereas Christ plainly, When ye have don that are commanded to you, We are unprofitable servant

XV. *Of Christ alone without*

CHRIST in the truth of nature was made like us in all things, (sin only exc from which he was cle void, both in his flesh, an his spirit. He came to be Lamb without spot, who sacrifice of himself once m should take away the sin the world: and sin (as S *John* faith) was not in H But all we the rest (althe baptized and born again Christ) yet offend in m things, and if we say we h no sin, we deceive ourselves, the truth is not in us.

XVI. *Of Sin after Baptis*

NOT every deadly sin, lingly committed Baptism, is sin against Holy Ghost, and unpardona Wherefore the grant of rep

nce is not to be denied to such
s fall into sin after Baptism.
After we have received the
Holy Ghost, we may depart
rom grace given, and fall into
n, and by the grace of God
ve may rise again, and amend
ur lives. And therefore they
re to be condemned, which
ay, they can no more sin as
ng as they live here, or deny
he place of forgiveness to such
s truly repent.

XVII. *Of Predestination and Election.*

PREDESTINATION to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy they attain to everlasting felicity.

As the godly consideration of predestination, and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: And in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

THEY also are to be had accursed, that presume to say, that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. *Of the Church.*

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's Ordinance, in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies,

Ceremonies, but also in matters of Faith.

XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites or Ceremonies, and Authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a Witness and Keeper of Holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

XXI. *Of the Authority of General Councils.*

GENERAL Councils may not be gathered together without the Commandment and Will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

XXII. *Of Purgatory.*

THE Romish doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of ministering in the Congregation.*

IT is not lawful for any to take upon him the O of publick preaching, or n stering the Sacraments in Congregation, before he be l fully called and sent to exe the same. And those we o to judge lawfully called and which be chosen and calle this work by men who l publick authority given them in the Congregation call and send Ministers into Lord's vineyard.

XXIV. *Of speaking in the gregation in such a Tongue a People understandeth.*

IT is a thing plainly repugn to the Word of God, and custom of the Primitive Chu to have publick Prayer in Church, or to minister the craments, in a tongue not un standed of the people.

XXV. *Of the Sacraments*

SACRAMENTS ordaine Christ be not only badge tokens of Christian men's Pro sion: but rather they be cer sure witnesses, and effec signs of grace, and God's g will towards us, by the wh he doth work invisibly in and doth not only quicken, also strengthen and confirm faith in him.

There are two Sacrame ordained of Christ our Lord the Gospel, that is to say, B tism, and the Supper of Lord

Those five commonly cal Sacraments, that is to Confirmation, Penance, Ord Matrimony, and Extreme U tion, are not to be counted Sacraments of the Gospel, ing such as have grown, pa of the corrupt following of Apostles, partly are states

allowed in the Scriptures; yet have not like nature of raments with Baptiſm and Lord's Supper, for that they e not any viſible ſign or cere- ny ordained of God.

The Sacraments were not or- ned of Chriſt to be gazed n, or to be carried about; that we ſhould duly uſe m. And in ſuch only, as rthily receive the ſame, they e a wholeſome effect or ope- ion: but they that receive m unworthily, purchaſe to mſelves damnation, as Saint *ul* ſaith.

XVI. *Of the unworthineſs of the Miniſters, which hinders not the effect of the Sacrament.*

ALTHOUGH in the viſible Church the evil be ever ngled with the good, and metimes the evil have chief hority in the miniſtration of Word and Sacraments: yet aſmuch as they do not the ne in their own name, but Chriſt's, and do miniſter by commiſſion and authority, may uſe their miniſtry, both hearing the word of God, d in the receiving of the raments. Neither is the ef- t of Chriſt's ordinance taken ay by their wickedneſs, nor e grace of God's gifts dimi- hed from ſuch, as by faith, d rightly do receive the Sacra- nts miniſtered unto them; hich be effectual, becauſe of riſt's inſtitution and promiſe, hough they be miniſtered by l men.

Nevertheleſs, it appertaineth the diſcipline of the Church, t enquiry be made of evil iniſters, and that they be ac- ſed by thoſe that have know- ge of their offences: and ally being found guilty, by lgment be depoſed.

XXVII. *Of Baptiſm.*

BAPTISM is not only a ſign of profeſſion, and mark of difference, whereby Chriſtian men are diſcerned from others that be not chriſtened: but it is alſo a ſign of Regeneration or new Birth, whereby, as by an inſtrument, they that receive Baptiſm rightly are grafted into the Church: the promiſes of forgiveneſs of ſin, and of our adoption to be the ſons of God by the Holy Ghoſt, are viſibly ſigned and ſealed: faith is confirmed, and grace increaſed by virtue of prayer unto God. The Baptiſm of young children is in any wiſe to be retained in the Church, as moſt agreeable with the inſtitution of Chriſt.

XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a ſign of the love that Chriſtians ought to have among themſelves one to another; but rather is a Sacrament of our Redemption by Chriſt's death: Inſomuch that to ſuch as rightly, worthily, and with faith receive the ſame, the bread which we break, is a partaking of the body of Chriſt; and likewiſe the cup of bleſſing is a partaking of the blood of Chriſt.

Tranſubſtantiation (or the change of the ſubſtance of bread and wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occaſion to many ſuperſtitions.

The Body of Chriſt is given, taken, and eaten in the Supper, only after an heavenly and ſpiritual manner. And the means whereby the Body of Chriſt is

is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX *Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.*

THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint *Augustine* saith) the Sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation do eat and drink the sign or Sacrament of so great a thing.

XXX. *Of both Kinds.*

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. *Of the one oblation of Christ finished upon the Cross.*

THE Offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. *Of the Marriage of Priests.*

BISHOPS, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abst from Marriage: Therefore i lawful for them, as for all ot Christian men, to marry at t own discretion, as they f judge the same to serve be to godliness.

XXXIII. *Of excommunicate sons, how they are to be avoide*

THAT Person which open denunciation of Church, is rightly cut off f the unity of the Church, excommunicated, ought to taken of the whole multitud the faithful, as an Heathen Publican, until he be op reconciled by penance, and ceived into the Church b Judge that hath authority th unto.

XXXIV. *Of the Traditions the Church.*

IT is not necessary that Tr tions and Ceremonies b all places one, or utterly li for at all times they have b divers, and may be chan according to the diversities countries, times, and m manners, so that nothing ordained against God's W Whosoever through his pri judgment, willingly and p posely doth openly break traditions and ceremonies the Church, which be not pugnant to the word of C and be ordained and appro by common authority, o to be rebuked openly other may fear to do the li as he that offendeth against common order of the Chu and hurteth the authority of Magistrate, and woundeth consciences of the weak thren.

Every particular or nati Church hath authority to dain, change, and abolish remo

onies or rites of the Church, ained only by man's autho-, so that all things be done dif,ing.

XXXV. *Of the Homilies.*

HE second Book of Homilies, the several titles reof we have joined under Article, doth contain a ly and wholesome doctrine, necessary for these times, oth the former book of Hoes, which were set forth in time of *Edward* the Sixth; therefore we judge them to ead in Churches by the Miers, diligently and distinctly, they may be understanded he people:

Of the Names of the Homilies.

Of the right Use of the Church.
Against Peril of Idolatry.
Of repairing and keeping clean of Churches.
Of good Works: First of Fasting.
Against Gluttony and Drunkenness.
Against Excess of Apparel.
Of Prayer.
Of the Place and Time of Prayer.
That common Prayers and Sacraments ought to be ministered in a known tongue.
Of the reverend Estimation of God's Word.
Of Alms-doing.
Of the Nativity of Christ.
Of the Passion of Christ.
Of the Resurrection of Christ.
Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
Of the Gifts of the Holy Ghost.
For the Rogation-days.
Of the state of Matrimony.
Of Repentance.
Against Idleness.
Against Rebellion.

XXXVI. *Of Consecration of Bishops and Ministers.*

THE Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the rites of that Book, since the second year of the forenamed King *Edward*, unto this time, or hereafter shall be consecrated or ordered according to the same rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. *Of the Civil Magistrates.*

THE King's Majesty hath the chief power in this Realm of *England*, and other his dominions, unto whom the chief government of all estates of this realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be subject to any foreign Jurisdiction.

Where we attribute to the King's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; but that only prerogative which we see to have been given always to all godly Princes in holy Scriptures, by God himself; that is, that they should rule

rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil doers.

The Bishop of *Rome* hath no Jurisdiction in this Realm of *England*.

The laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men at the commandment of the Magistrate, to wear weapons, and serve in the wars.

XXXVIII. *Of Christian men's Goods, which are not common.*

THE riches and goods of Christians are not common, as touching the right, title, and possession of the same, as c tain Anabaptists do falsly bo Notwithstanding, every n ought, of such things as he p sesseth, liberally to give al to the poor, according to ability.

XXXIX. *Of a Christian m Oath.*

AS we confess that vain a rash swearing is forbidd Christian men by our Lo Jesus Christ, and *James* Apostle; so we judge th Christian Religion doth n prohibit, but that a man m swear when the Magistrate quireth, in a cause of faith a charity, so it be done acco ing to the Prophet's tea ing, in Justice, Judgment, a Truth.

THE RATIFICATION.

"THIS Book of Articles before rehearsed, is again a "proved, and allowed to be holden and execut "within the Realm, by the assent and consent of our So "reign Lady *ELIZABETH*, by the Grace of God, "*England*, *France*, and *Ireland*, Queen, Defender of t "Faith, &c. Which Articles were deliberately read, a "confirmed again by the subscription of the hands of t "Archbishops and Bishops of the Upper house, and by t "subscription of the whole Clergy of the Nether house "their Convocation, in the Year of our Lord 1571."

THE END.